CHRIST CROWNED WITHIN

Martin Wells Knapp.

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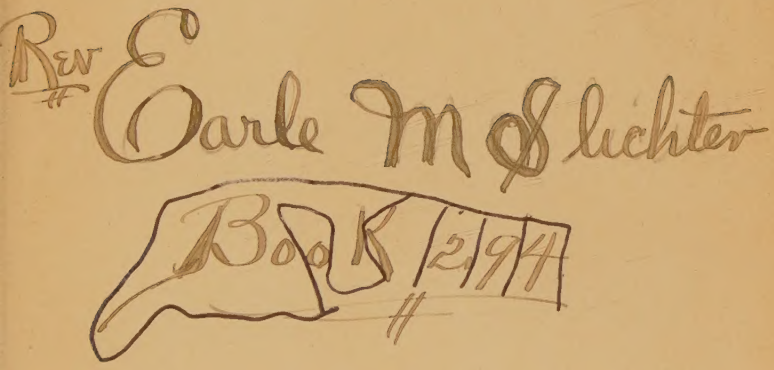
Rev
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Book 2/94

CHRIST CROWNED WITHIN.

BY

MARTIN WELLS KNAPP.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, *and make our abode with him.* — JESUS CHRIST.

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TWENTIETH THOUSAND.

EVANGELICAL SCHOOL OF THEOLOGY

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UNITED THEOLOGICAL SEMINARY

UNTO HIM FOR
WHOM THE WRITING OF THIS
LITTLE BOOK WAS UNDERTAKEN, AND BY
WHOSE GRACE IT HAS BEEN COMPLETED, WHO
ALONE IS ABLE TO OVER-RULE ANY MISTAKES THAT
MAY BE THEREIN FOR HIS OWN GLORY, AND
GRANT HIS GRACIOUS SPIRIT TO AID IN
THE APPLICATION OF ITS TRUTHS,
"UNTO THE KING ETERNAL,
IMMORTAL, INVIS-
IBLE,"
THIS BOOK IS HUMBLY
DEDICATED.

EVANGELICAL
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Preface.

THIS book has been written because the author believed that the Master wished him to write it.

It is published chiefly for use among those with whom he personally labors, for he is assured that many will read a book of this nature written by a pastor or a personal friend that otherwise would not be reached at all by any book of like character. Of course, if it proves worthy a wider circulation, no tears of sorrow will be shed on that account.

The writer is conscious of his inability as a composer, and of defects in the book; but trusts that there are no errors that will lead from Christ. If any be shown, they will be corrected as speedily as possible.

The design of the book is, avoiding the controversial forests where so many have been bewildered and lost, to show the gracious privilege of the constant reign of Christ *within each human heart*, and persuade, if possible, all who have not done so to "open the door" at once, and "crown him King.'

The book is not written for the "itching" eared curiosity seeker anxious only to hear or *tell* some "new thing," nor for the critical questioner of the Nicodemus school; but for honest, earnest seekers of the truth, and if such receive one-half the pleasure and profit in the reading that the author has in the writing, he will feel gratified.

The words of others have been quoted when they seem suited to the thoughts at hand, and credit given.

These quotations, or leading words in them have often been *italicized* by the writer.

The book has been written among the multitudinous duties of a busy pastorate, and the author claims to have done simply "what he could." It is hoped that the reader will —

> "Clothe with life the weak intent,
> Let it be the thing that's meant."

Should any harm be the outcome of this effort, to the writer be all the blame; if any good, to God be all the glory.

M. W. KNAPP.

December 1, 1885.

EVANGELICAL
SCHOOL OF THEOLOGY

Preface to Revised Edition.

WHEN the writer first felt it his duty to compose this book, it was a serious question with him from whence the means to publish the same was to come.

Having promised in all his ways to acknowledge his "King," he wishes here to record that He graciously and timely provided for the same in His own wise way.

Having neither time nor means to superintend its future circulation, the matter, according to the principles herein taught, was "committed" to the Kingly Counsellor, who, the author firmly believes inclined the present publisher to take entire control of the book.

He circulates it solely for the Master, and any who buy the book may rest assured that any profits, accruing from its sale, to either publisher or author, will be used as the King directs.

If any are blessed in the reading of the book, let them kindly recommend it to others and help to hasten the day of the final "Crowning of the King."

The writer craves the prayers of all who read it that he may be "wise to win souls."

The language of another, slightly altered, expresses his feelings in regard to the good that has been done, and yet may be, by this little volume:

"It is an immense mercy of God to allow any one to do the least thing which brings souls nearer to him. That our blessed Lord has permitted this book to be of some trifling good to souls, and so, in a very humble way, to contribute to his glory, is to the author a source of profitable confusion as well as of unmerited consolation."

M. W. KNAPP.

June 8, 1886.

Preface to Third Edition.

AS the publication of this book now reverts again to the author, and as the demand for it continues to increase, he has arranged for the publication of this edition. It is humbly hoped that—published in this more attractive form, and with the addition of "Autographs for the King's Children"—its circulation and usefulness may continue to multiply. God shall have all the praise.

M. W. KNAPP.

Albion, Mich., Nov. 6, 1888.

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CHAPTER I.

CHRIST CROWNED WITHIN—THE SOUL'S DESIRE.

Whom have I in Heaven but THEE, and there is none upon earth that I desire besides THEE.—*Ps.* 73:25.

My heart and my flesh *crieth out* for the LIVING GOD.—*Ps.* 84:2.

O! God, Thou art my God. Early will I seek Thee; my soul *thirsteth* for THEE; my soul *longeth* for THEE.—*Ps.* 63:1.

Christ, crowned within the heart, is the greatest need of every human being. This is seen to be true in that no one ever is completely satisfied with anything less, and all *are* perfectly satisfied with Him.

This desire is often vague, undefined and unexpressed, but it exists. Earthly pleasures, honors, loves and ambitions, when they usurp the throne of Jesus in the soul, insure a troublous reign.

Nor can religious rites, wrestlings, fastings, weepings or emotions be allowed to usurp the place of the heart's own lawful Ruler.

God's dethronement in the soul brings what

David's did at Jerusalem—unrest, discord and anarchy.

This is the sad condition of all in whom Christ is not crowned.

His coronation alone can restore order. Hence, without Him, there are

"Strange soul depths, restless, vast and broad,
An infinite craving for some infinite stilling."

and though ten thousand objects may be tried, "vanity" is written on them all, and the soul cries out above every thing else for the presence of its King.

No substitute can take His place, hence the heart cries:

"Come, O! my God, Thyself reveal,
Fill all this mighty void;
Thou only can my spirit fill,
Come, O! my God, my God."

Nor is rest possible until the consciousness is given that—

"Jesus comes, He fills my soul,
Perfected in Him I am."

A bride is placed in a pure and beautiful home. It is fully furnished with all the necessities and luxuries of life. She receives frequent missives, and an occasional visit from her husband, but cannot be content. Why? Her heart craves his abiding presence.

So the newly-wedded soul seeks, and will

be satisfied with nothing less than the *presence* of her Kingly Companion. She feels—

"I can not live without Him, nor would I if I could,
He is my daily portion, my medicine, my food."

And writes—

"Thy gifts, alas, can not suffice,
Unless Thyself be given;
Thy *presence* makes my paradise,
And where Thou art is Heaven."

And prays—

"Give me *Thyself* from every boast,
And every care set free;
Let all I am in Thee be lost,
But give *Thyself* to me."

"Thou, Thou alone canst make the change,
And fill the throne within;
Control the springs of thought and deed,
And cleanse and keep me clean."

Soul unrest, soul impurity, soul barrenness, and soul capability—all demand the enthronement within of Jesus Christ, the soul's Maker, Redeemer and rightful King. Then—

"Take us, Lord, and take us truly,
Mind, and soul, and heart, and will.
Empty us, and cleanse us throughly,
Then, with all thy fulness, fill.

"'Savior,' by this wondrous filling,
Dwell Thyself in us, we pray.
We are waiting, Thou art willing,
Fill us with Thyself to-day.

CHAPTER II.

CHRIST CROWNED WITHIN—THE OBJECT OF MAN'S CREATION.

Thou hast made us for Thyself and the heart never resteth until it findeth rest in Thee.—*St. Augustine.*

The soul was made for God * * * He who is saved from sin and *united* with God possesses the utmost felicity that the human soul can enjoy, either in this or the coming world—*Adam Clark.*

This people have I formed for myself.—*Isaiah* 43:21.

All things were created *by Him* and *for Him.—Col.* 1:16

In Whom ye also are builded together *for a habitation of God* through the Spirit.—*Eph.* 2:22.

That in all things He might have the pre-eminence.—*Col.* 1:18.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you*, the hope of glory.—*Col.* 1:27.

This place King Shaddai intended for himself, alone, and not another with him.—*John Bunyan.*

Yes, soul, thou art made to shine with fadeless beauty through all the ages of eternity. Not a planet to reflect the light, but a temple to contain Him who is, and was, and will be the glory of the universe. For this high purpose were these hearts created.

"They are His own,
Hewn from the rock by His selecting grace
Prepared for His own glory."

Let him reign.

God planned and built the Jewish temple that in it He might dwell, and from it bless His people. Soul, thou, too, art a temple built by God for His own habitation, and, although many rulers have disputed His right, and, with thy consent, have sometimes driven Him away, usurped His throne, and brought a reign of ruin and of death; yet, from their thraldom, He redeems thee with His blood, and, by this redemptive act, proclaims thee doubly His. Who, then, is designed to hold complete sway in human hearts if not Jesus?

Ought not the founder of a kingdom to make its laws and sit upon its throne?

Will any one redeemed by his king from

merciless foes stop to question his right to reign or attempt to curtail his sovereign's rightful sway? Nay, rather will he say —

Thy purpose, Royal One, fulfill,
Within me work Thy righteous will.
Thy throne ascend and ne'er depart,
But reign forever in my heart.

Or sing —

"Come, O! my Savior, come away,
Into my soul descend.
No longer from thy creature stay,
My Author and my End.
The bliss Thou hast for me prepared,
No longer be delayed,
Come, my exceeding great Reward,
For whom I first was made."

Thus —

"Set apart forever,
For Himself alone;
Now we see our calling
Gloriously shown."

CHAPTER III.

CHRIST CROWNED WITHIN — PROMISED.

The kingdom of heaven is within you.—*Luke* 17:21.

I dwell in the high and holy place with Him also who is of a contrite and humble spirit.—*Is.* 57:15.

I have declared unto them Thy name and will declare it that the love wherewith Thou hast loved me may be in me and *I in them.*—*John* 18:26.

I in them and Thou in me.—*John* 17:23.

If we love one another, *God dwelleth in us.*—1 *John* 4:12.

That Christ may dwell in your hearts by faith.—*Eph-* 3:17.

Abide in Me and I in you.—*John* 15:4.

I will dwell in them and walk with them.—2 *Cor.* 6:16.

If any man hear my voice and open the door, I will come in and sup with him and he with me.—*Rev.* 3:20.

There are two places where God dwells: In the heights of the eternal glory and in the heart of the humble believer.—*Moody.*

The Christian world has stood too long by the side of the spiritually blinded disciples at the Mount of Ascension straining their eyes to catch the oncoming of a King and a kingdom of "dust and ashes." It has been forgotten that his throne is within; not marble, but spiritual.

Oh, for a burning, searching glance into our own heart! Who is reigning there? Satan? Self? Jesus speaks: "It is mine. Let Me in and there I will restore the kingdom again to Israel. Open the door and I will come in. I will suddenly come to My temple and My presence shall go with thee."

Nor will He come alone. "*We* will come and make our abode with Him."

Though, through the cycles of eternity in the high and holy place, on the heart thrones of angels and arch-angels, He has been the worshiped Ruler; yet he condescends to enter human hearts, control them by His power and glorify them with His presence. And He comes not as a transient guest or temporary ruler, but to abide forever. Not to a favored few, but to all who will bid Him welcome. The very least of those who love Him is a treasure rare compared to which the mightiest worlds are but playthings. Awake

my soul to a full realization of the promises of thy Maker.

Exceedingly great and precious, they startle by their magnitude and astound by their infinite value; yet compel thy confidence and reliance by the character of the Divine Promiser.

"Oh, what everlasting blessing
God outpoureth on his own—
Ours, by promise true and faithful,
Spoken from the eternal throne;
Ours, by His eternal purpose,
Ere the universe had place;
Ours, by everlasting covenant,
Ours, by free and royal grace."

Fully persuaded that what He has promised He will do, without wavering we "open the door" and bid Him at once come in and reign.

We take Thee at Thy word,
Thou blessed Son of God,
Thy royal reign within
This moment Lord begin.
Henceforth, with undisputed sway,
Rule on through realms of endless day.

CHAPTER IV.

OBJECT OF CHRIST'S ENTHRONEMENT.

He went forth conquering and to conquer —*Rev.* 62.

For He must reign until He hath put all enemies under His feet.—1 *Cor.* 15:25.

When Jesus makes my heart His home,
My sin shall all depart;
And lo! He saith, "I quickly come
To fill and rule thy heart."

—*Charles Wesley.*

Every person is a kingdom—a kingdom of many provinces, with rulers and sub-rulers.

The rightful Supreme Ruler is Christ the Creator. In all who are *right* He reigns without a rival. In others, it is not so.

There, under Satan, Self is supreme, and against their lawful sovereign, in battle array, he marshals all the powers of the being. With "All of Self and none of Thee" graven upon his breast-plate, he leads his hosts in the satanic onset against their Maker, Redeemer and rightful Lord. At his right is General Will, with noble brow, and fixedness of purpose on every feature of his face.

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Though in ignoble service, he is possessed of wondrous capabilities, and is mighty to execute the orders of his superior. He is followed by a vast array of appetites and affections, passions and propensities, all in the uniform of rebellion, and with hearts hot with hatred to their Maker. Imagination, highly promoted, because of bold excursions into forbidden realms, leads legions of vain thoughts and vainer fancies against the King of kings.

General Impulse, at the head of thousands of impetuous Desires, makes hourly sallies against the ranks of right.

Proud Ambition, determined to outstrip all others at any cost, would sweep the field of everything before him.

Attention and Memory are not slow to do all in their power to aid their allies in rebellion.

A large reserve force of long-trained Habits adds much to the courage and confidence of the revolters.

Judge Reason, often appealed to for justification of treasonable acts, and many times, like Baalam, finding it hard to "curse whom God has not cursed," is suspected of disloyalty, and, hence, is distrusted by the entire rebellious kingdom.

Sweet-voiced, white-robed Conscience, remonstrating at every act in the unprovoked, unnatural revolt, is smitten, bound, gagged and imprisoned. Though silenced, she *looks* the pain she cannot otherwise express. It is such a kingdom as this that Christ comes to conquer. "Treason" is emblazoned on all its banners, permeates all its laws and inspires the spirits of every subject.

His presence, at first, is met with resistless resistance. Soon, Attention espies upon one of the foremost banners of the King—"Death to Sin, but Life Eternal to the Sinner." Tired himself of so hopeless and rewardless a conflict, he soon succeeds in prevailing upon his brother officers to suspend hostilities and hear the message that their Maker brings.

He speaks. He shows them His right to their allegiance and themselves; unveils their wicked master's cruel and deceptive plot for their destruction, and shows the certain consequence and penalty of persisting in such a wicked warfare. He tells them of His long patience that has waited and not destroyed; of His love that has led Him to suffer to save them, and of his willingness, readiness and ability, to rescue them from the power of the enemy, forgive their treason, take possession of their powers, and exalt them to heights

beyond all human conception in His kingdom. Now they see how they have been deceived by Satan, how they have been opposing a power that might have crushed them, in an instant, to the earth; and how they have grieved and injured, beyond expression, their Maker and Almighty King. They look before them, and there behold their long-abused Sovereign upon the judgment seat, who, with the assembled universe, *their* trial await. They glance behind—and there, with vivid lightnings, swiftly arises the black cloud of past transgressions; above, suspended by a single thread, the gleaming sword of justice seems about to fall; below, and at their very feet—so near that with shrieks of despair, they seek to regain their crumbling foot-hold—there yawns the eternal hell of the lost, the final home of Satan and all who with him persist in rebellion against the God of love.

In the midst of their despair, they are startled by a message from the King: "I have died that thou mightest live. Whosoever cometh unto Me, I will in no wise cast out."

Inspired with hope, they answer: "On what conditions may we come?"

"Forsake the ways and works of sin, obey

your rightful King, and trust in Him alone for mercy."

Now, seeing the sacrifice He made for them on Calvary, their hearts are melted, and they cry,

> "Nay, but we yield, we yield;
> We can hold out no more.
> We sink, by dying love compelled,
> And own Thee conqueror."

Satan's service is forsaken, Treason's flag is lowered, weapons of rebellion are all grounded, the power of Self is broken, General Will and all his staff surrender, and, to the chagrin of hell, and inexpressible joy of heaven, the oath of allegiance to their gracious Savior King is solemnly and cheerfully taken. A pardon, sealed with the Sovereign's life blood, covering all the past, is freely given to each. Henceforth, so long as the conditions of acceptance are met, they are His, united with His kingdom, and members of His family. Past sins are all forgiven, the power of sin is broken, and now the Conquerer is ready to ascend the heart-throne to cleanse from every rebellious impulse, glorify with His presence, and direct by His unerring counsels. Oh, the blessedness of that

coronation day, when, within the human heart, Christ is crowned Ruler! Then

Every thought
Is captive brought
To His sweet sway.
The warfare past,
He reigns at last,
And will for aye.

CHAPTER V.

CHRIST CROWNED WITHIN — THE GREAT NEED OF THE CHURCH.

If Thy presence go not with me, carry us not up hence; for wherein shall it be known here that I and Thy people have found grace in Thy sight. Is it not that Thou goest with us? — *Moses.*

Without me ye can do nothing. — *Christ.*

Till you press believers to expect full salvation, now, you must not look for any revival.— *John Wesley.*

When God was with Israel her enemies trembled, and were confounded. When He was grieved away, they triumphed. Paul could do "all things" with Christ within. Nothing without. He was not foolish enough to try the experiment. A church without God in it is simply a corpse. It is a sad fact that the hearts of many who have taken upon themselves the outward badges of loyalty to Christ are without the presence of the blessed Prince of Peace.

And as one member suffers, the whole body is impaired.

It is to be feared that too many, instead of rejoicing in the abundant fruitage of Canaan, are still stumbling in the wilderness of Disobedience, or dragging out a miserable existence in the malarial swamps of Unbelief.

It is from thence that we sometimes hear feebly sung:

"Come on my partners in distress, etc."

Or

"What precious hours I *once* enjoyed,
How sweet their memory still,
But they have left an aching void
The world can never fill."

Referring to such, Bishop Peck said: "The church is loaded with a body of death, filled with backslidings and comparatively powerless for the great work to which she is ordained of heaven."

President Mahan declared: "We see the reasons of the aspect of the living death which the church now presents to the world. It is simply this: She is in a state of unbelief in respect to the nature and provisions and promises of divine grace." Bishop Foster voices the needed warning as follows:

"How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one

ever thinks of disciplining its members for violating them. They forbid the reading of such books, and the taking of such diversions as do not minister to godliness; yet the church itself goes into shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

"Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who, in many cases, make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances, spirituality is frozen to death."

In another place he says:

"The number is comparatively small who honestly desire and earnestly endeavor after full consecration, all the mind that was in Christ. Satan may not be tolerated, but Christ does not reign without a rival. Self assumes a part of the government, and while we would not for any consideration allow

Satan to divide the sovereignty with Christ, we most earnestly contend to divide it ourselves."

Another has truthfully said that in many "Christ is believed in, talked about, and served; but is not known as the soul's actual and very life, abiding there forever, and revealing himself continually there in His beauty."

President Finney says: "Many professors of religion are as ignorant of spirituality as Nicodemus was of the new birth. They are ignorant, and I fear, unconverted. If anybody talks to them about the spirit of prayer, it is all algebra to them. The state of such professors is awful! No doubt multitudes will stand up before God, covered all over with the blood of souls that have been lost through their lack of faith. The promises of God, accumulated in their Bibles, will stare them in the face and weigh them down to hell."

"I may say with truth that there is only about one in ten, who profess Christianity, who will turn around and glorify God with a loud voice. Nine out of ten are still-born Christians. You never hear of them If you press them hard with the question, whether they are Christians, they might say, "Well, I

hope so." We never see it in their actions; we never see it in their lives; they don't profess it among their fellows, nor in their business. And the result is, there are hundreds going on with a half hope — not sure whether their religion will stand them or not." — *D. L. Moody.*

Dr. Steele declares: "Nominal Christians are the greatest obstacle to the advance of the kingdom of heaven." "The Methodist church here," writes Bishop Hamline, "has been noted for its wealth, its backslidings, its internal strifes and its inconsistencies. But blessed be God a change has come over them. More than seventy have joined the church; but the greatest blessing is, more than a hundred church members have been converted — truly converted; for I believe there was not a sinner in town more removed from justification than many of them were." Of another church, he writes: "Spiritual death prevails." Of another, "They are as near death as they can be, and yet live. In the language of the Word, 'are ready to die.'" His description of these societies would apply to thousands, but blessed be God, in every instance, as in the one mentioned, Christ enthroned within will prove an all sufficient remedy.

"We must leave the things that are behind,

and go forward to those which are before. * * * It is our *only security against utter apostacy*, the *dismal gulf of infidelity and the pit of hell*."—*Dr. G. Peck.*

A minister who had invited Christ within to fully reign, said to me: "I have been preaching 'the fulness.' I feared it would awaken opposition, but it was just what my members have been hungering for."

What was true of them is true of thousands of honest believers. Like a city, attacked within and without, they need the protecting presence of the Almighty who alone is able to deliver. He knocks and waits to enter. Awake, O! Zion, to the consciousness that thy King has come. He awaits thy welcome, that with joy and everlasting strength He may ascend His throne within thy heart and make thee a "praise in the earth."

"Awake and receive Him, O! daughter of Zion,
Awake and thy foes shall oppress thee no more.
Bright o'er the hills dawns the day-star of gladness,
Arise, for the night of thy sorrow is o'er.',

CHAPTER VI.

CHRIST CROWNED WITHIN—RESULTS—PURITY.

First pure.—*Jas.* 3:17.

He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi and purge them as gold and silver.—*Malachi* 3:3.

If we confess our sins He is just and faithful to forgive us our sins, and to *cleanse* us from all unrighteousness.—1 *John* 1:10.

He that hath this hope in him purifieth himself even as He is pure.—1 *John* 3:3.

Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.—*Titus* 2:14.

We want Him to make us vessels, meet for this great use; pure and transparent vessels, through which His glorious life may shine; so transparent that, like clear glass, they may be altogether lost sight of in the light that streams through; so pure, that they may not dim the radiance of His indwelling.—*F. R. Havergal.*

When the mind gets a right view of the

atmosphere of heaven, it sees plainly it can not breathe there, but must be suffocated, unless its own spirit is congenial to the purity of that world.—*President Finney.*

The sainted bishop Hamline said: "I believe God has sanctified me throughout, soul, body and spirit; and I am willing all the world should know it. He has sprinkled me and I am clean. From all my filthiness and all my idols He has cleansed me."

The King cannot make an unclean temple His permanent residence. He has redeemed it from the enemy and made it a part of His possessions at great expense, and entering, He proceeds to apply the abundant resources at His command for its complete cleansing. The stains of sin are so deep that nothing less than His own blood can make complete purification possible. This He sheds, and shedding makes it possible for His agent, the Holy Ghost, to come and apply the truth to submissive, trusting souls, and make them meet for His abiding home. The soul gallery was filled with many paintings that appear unseemly in the presence of the Kingly Artist. Pride, Envy, False Ambitions, Lasciviousness and kindred copies from the hand of sin are taken down and destroyed. Scores of inbred depravities suf

fer the same fate. Sin pleads that they be allowed to remain until the body dies, or, at the most, they be but covered with some drapery of dead works which he will donate for that purpose. The King says, "No, they must go."

In one corner of the room are several noxious weeds: selfishness, impatience, petulance, and several more which sin having cherished as house plants would fain keep from the sight of the mighty Soul Renovator. But all in vain. Then sin pleads first, that they be simply cut off and not destroyed and then that growth will change their nature. The answer is decisive, "I came to *destroy* the works of the devil." The couches where vain thoughts and foolish fancies loved to linger must be ejected for holy imaginations, and good desires will care for no such resting places.

Foolish jokes are made to feel unwelcome. As the Holy Spirit applies the "washing of the word," "All filthiness of the flesh and spirit" disappears. Questionable conversation is avoided. Natural appetites are governed. Tobacco, opium and kindred unclean and injurious habits, like the devils cast out by Christ when in the body here below, are banished. The heart, as Carvosso expressed

it when he reached this point in his experience, is "Emptied of sin and self and filled with God."

Now the soul sings—

"Precious Saviour Thou hast saved me,
Thine, and only Thine I am,
O! the cleansing blood has reached me,
Glory, glory to the Lamb.

Yes, I will stand up for Jesus,
He has sweetly saved my soul,
Cleansed me from inbred corruption,
Sanctified and made me whole."

So long as the soul remains submissive and trustful the King who has cleansed will keep it pure.

When Frances Ridley Havergal claimed Christ as her cleanser, she says: "First I was shown that the blood of Jesus Christ His Son cleanseth us from all sin; it was then made plain to me that He who thus cleansed me, had the power to keep me clean; so I utterly yielded myself to Him, and trust Him to keep me. As we may trust Him to cleanse us from the stain of past sins, so may we trust Him to cleanse us from all present defilement."

The power of sin broken! The *love* of sin

destroyed! It may be that we shall yet find that so gracious and mighty a Conqueror will withhold no good thing from them in whom He reigns.

CHAPTER VII.

CHRIST CROWNED WITHIN—RESULTS. A DIVINE FULNESS.

"Of my Savior possessed,
I was perfectly blessed,
As if filled with the fulness of God."

Charles Wesley.

Ye are the temple of the living God.—2 *Cor.* 6:16.

That ye might be filled with all the fulness of God.—*Eph.* 3:19.

And of His fulness have all we received.—*John* 1:16.

That Christ may dwell in your hearts by faith.—*Eph.* 3:17.

For in Him dwelleth all the fulness of the Godhead.—*Col.* 2:9.

Be filled with the Spirit.—*Eph.* 5:18.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—1 *Cor.* 3:16.

To be filled with all the fulness of God, is to have the heart emptied of and cleansed from all sin and defilement, and filled with humility, meekness, gentleness, goodness,

justice, holiness, mercy and truth, and love to God and man."—*Adam Clark.*

Christ does not capture the soul temple from the enemy, empty it of its repulsive contents, and cleanse it from defilement, that it may remain vacant, or but partially occupied, but that His presence may fill it as the sunlight fills the dew-drop. Sad is the mistake that substitutes any work He does, or gift He brings, for Himself. 'Tis only—

"When God is mine, and I am His,
Of paradise possessed,
I taste unutterable bliss,
And everlasting rest."

This fulness is the privilege of all who seek it.

It enabled Paul to declare that he would come to His people in the "fulness of the blessing of the Gospel."

It was realized at Pentecost when they were all "filled with the Holy Ghost." "God with them, and in them," has been the secret of the success of Christ's kingdom in all ages.

Sam. Jones says: "But there came a moment when, kneeling down before God and man during a prayer-meeting, I felt myself melt under the divine glow of the Spirit, and something whispered to me, 'You are near the greatest blessing of your life.' And

I let the Lord in, and my enemies went out, and I have kept them outside ever since that time. Thank God, brothers and sisters, that there is power enough in heaven to put the enemy out and keep him outside."

Hester Ann Rogers declares that when she reached this experience she "Sank down motionless, being unable to sustain the weight of His glorious presence."

When God thus came to Fletcher, he was led to exclaim, "He is my indwelling holiness, my all in all."

Dr. M. Levy: "I seemed filled with all the fulness of God. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."

"Whether I hold or not, I am sure that God took full possession of my heart the 14th of July." — *David Stoner.*

"It was as though I was emptied of all evil, and filled with heaven and God." — *Rev. Wm. Hunter.*

Another witnesses —

"Oh, to know that God is mine, to feel that He dwells in my heart, rules my will, my affections, my desires; oh, what solid bliss is this!"

Mrs. President Edwards declared: "My

soul is *filled* and *overwhelmed* with light, and love and joy in the Holy Ghost."

Dr. Steele testifies: "The man of Calvary, the Son of God, treads all the avenues of my soul, filling its emptiness melting its hardness, cleansing its impurity and pouring upon my head —

> "The blessed unction from above,
> Comfort, life, and fire of love."

He says that almost daily Fletcher's prayer is on his lips — "Lord, enlarge the vessel" — and adds —

> "With gentle swiftness lead me on,
> Dear Christ to see Thy face,
> And meanwhile in my narrow heart,
> Oh, make Thyself more space."

God thus coming into the soul introduces it into what may be called the *realm* of *the inexpressible*, where earth has no language to express the realities realized. President Finney says: "The Holy Ghost descended upon me in a manner that seemed to go through me body and soul. I could feel the impression like a wave of electricity go through and through me. Indeed it seemed to come in waves of liquid love, for I could not express it in any other way." Another rejoicingly sings —

And thus the mighty God,
Whom heaven cannot contain,
Makes me His temple and abode
Within my soul to reign.

Then another sweet-voiced singer chimes —

Jesus comes, He fills my soul,
Perfected in Him I am;
I am every whit made whole,
Glory, glory, to the Lamb.

And another —

'Tis done! Thou dost this moment come,
With all Thy fulness fill;
Henceforth my highest joy shall be,
To know and do Thy will.

Another says: "Jesus fills me now."

Another: "My heart is His royal throne."

Another: "Yesterday I realized the fulness."

Others: "The blessed Jesus dwells in my heart, and, moment by moment, I am able to cast all my burdens on Him." "He is present in great power in my heart." "While at work in my shop, God opened the windows of heaven and poured out upon me the fulness of His Spirit; and now I feel, every day, the life of God flowing through my soul."

"After a bitter experience, and terrible contest, and deepest conviction, I was enabled, some years since," says another, "to yield

all to the Lord, and He filled my soul with Himself."

Thus a countless throng has been made as truly conscious of this Divine fulness as of any experience in their lives. In some, it caused ecstatic rapture, while in others a "holy stillness;" but in either case the evidence has been clear. Christ comes and takes complete possession; the soul henceforth is His dwelling place, and the heart His throne. His name is Wonderful. Marvelous transformations within, already, He hath wrought.

Others yet remain untold. They will be worthy of Himself. He who adorns the earth, His footstool, with all the beauties of nature, will not be unmindful of the soul palace in which He lives to reign. It may be that therein He will yet "Do exceeding abundantly above all we ask or think." It would be just like Him.

CHAPTER VIII.

CHRIST CROWNED WITHIN — RESULTS. PERFECT LOVE.

That Christ may dwell in your hearts * * *that ye may be rooted and grounded* IN LOVE. If we love one another God dwelleth in us and His *love is perfected in us.* — 1 *John* 4:12.

He that dwelleth in love dwelleth in God and He in him. — 1 *John* 4:16. *Eph.* 3:17.

The Lord thy God will circumcise thy heart * * * *to love* the Lord thy God with *all thine* heart, and *all* thy soul, that thou may'st live. — *Deut.* 30:6.

Jesus, loving beautiful things, said: "I must have a home all fair," and as He was to live forever and ever, He wished for an eternal abiding place. He could not be satisfied with marble walls, for they would decay; and any structure of earth would be perishable, therefore He chose the *heart.* He said, "I will make that My dwelling place."

His name is Love. Where He reigns, Love reigns. Wherever His fulness is, there abides

the fulness of His love. The heart, once satan's, and "full" of envy, murder, deceit, malignity, and all iniquity, Jesus has captured, emptied, cleansed, entered, and now is "filling" with all the fulness of His love. Continually in the heart home, in which He dwells, He sheds abroad this love by the Holy Spirit which is one within Him. "How can He be in heaven and at the same time in a human heart?" "He is everywhere; above, in His glorified human body, He intercedes; below, with His Spiritual Divine Presence, He goes forth conquering and to conquer." All in whom He reigns are made keenly conscious of this love divine. This is the love which is the fulfilling of the law. The perfect love which Jesus commanded all His people to possess. Now, with all the heart, all the soul, and all the mind, the King Himself is loved, and this love is shown by a prompt and cheerful compliance to His every revealed wish.

Next, there is ardent love for all the children of the King. One family in Heaven and on earth, bound together by the same redemptive blood, by the same aims and aspirations, and like loyalty to the one beloved Lord—they "love each other even as He loved them," and if called upon to do so are willing to "lay down their lives" for each other.

And thus the prayer of Jesus, when incarnate here below: "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me," finds fruitful answer. "People from several different denominations are here and they all love each other," was said of a modern camp-meeting. Where this "golden bond of unity" exists, the world is compelled to admit the divinity of our faith, and souls will be saved. It has enabled thousands to feel as a dear minister did when he testified: "My love for the brethren was greatly enlarged. Denominational distinction disappeared and my heart flowed out in tender affection for all those that love the Lord Jesus Christ in sincerity." Its power places its possessors where they can adopt the language of Spurgeon when he said: "There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down and commune with us. If any man were to tell me I am separate from the Episcopalian, the Presbyterian or the Methodist, I would tell him he did not know me, for I love them fervently, and I am not separate from them."

Under its soul-uniting inspiration the *saints* of every sect unite in singing —

"He bids us build each other up,
And gather into one,
To our high calling's glorious hope,
We hand in hand go on.

The gift which he on one bestows,
We all delight to prove;
The grace through every vessel flows
In streams of purest love.

E'en now we think and speak the same,
And cordially agree,
United all, through Jesus' name,
In perfect harmony.

We all partake the joy of one
The common peace we feel;
A peace to sensual minds unknown,
A joy unspeakable.

And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round His throne we meet!"

Next, this wondrous love unfolds the *world* of *the lost* for whom the Savior died. Love feels for them as if blinded, deceived and suffering in their stead.

She devises expedients to awaken them

from the sleep of sin and free them from its power. With words of tenderest warning she points them to their danger, and then to her King who, alone, is able to deliver. She prints the word of her King in every tongue, and perils her life to carry it to earth's remotest bounds. She fears neither Arctic frosts nor Afric fevers. She is willing at any time, for her King or His cause, to give the last drop of her life blood.

Under this impulse, the soul learns to sympathize with Jesus as He wept over Jerusalem hopelessly impenitent, and, as alone, He prayed in dark Gethsemane, when those, who should have with Him "watched," were "sleeping."

It led Moses to plead that his name might be "blotted" from the book of life, rather than that upon his nation should fall the fiery judgments threatened. Grand rejoicing Paul has "continual sorrow" and is willing to be "accursed" if only wayward Israel may be redeemed. A little of the weight of the burden which Jesus feels for the lost is thus transferred to the soul in which He reigns. One in whom He reigned for years, with undisputed sway, speaking of the burdens he often felt for the lost, when pleading for them in secret prayer, said: "The weight of their

awful state is so laid upon my soul that even my body seems crushed with the load, and I can scarcely stand upright." "The more you have of His spirit," says President Finney, "the more clearly you will see the state of sinners and the more deeply you will be distressed about them." He says, "I felt almost as if I should stagger under the burden that was on my mind, and I struggled and groaned and agonized; but could not frame to present the case before God in words, but only in groans and tears." He states that often in those great revivals that the people would pray "whole nights and until their bodily strength was quite exhausted, for the conversion of souls around them."

Dr. Steele says: "I sometimes see hours in which I would die to save a soul from eternal death. My occasional hours of intense burden are usually followed by the conversion or spiritual emancipation of some among my people. Thankful am I for these hours of sympathy with a suffering Savior; but I am thankful that they are *hours* and not *days*." This experience in no way conflicts with the continual joy of conscious personal salvation, for "the soul has its joyful and sorrowful side. The side turned towards Jesus is a hemisphere of light and warmth·

the side which looks out toward the countless procession of the unsaved, tramping carelessly down to death, is a hemisphere of shade, 'sorrowful, yet always rejoicing.'"

"If you have the spirit of God," says a great soul-saver, "you must expect to feel great distress in view of the church and the world." The King through this wondrous love places every soul in which He reigns *in an attitude of free and full forgiveness toward any who may have injured.*

Where resentment and revenge once reigned, queenly forgiveness, love's fairest child, holds welcome sway. Thus thousands with Dr. Levy have been able to say: "I felt a sweet spirit of forgiveness in my heart. It was easy for me to pray for those who injured me; persons who had become repulsive to me appeared all at once as possessing many excellences. I saw so much more to admire, and so much less to condemn in them, that it seemed God had made all things new." "To do good unto" and "pray for" even the bitterest foes, is no longer placed among the "hard requirements," but flows spontaneously from the "Christ-crowned" heart. "How fiendish for men who have been forgiven ten thousand sins to hold hardness against a fellow mortal! If Jesus could forgive His mur-

derers and bear with in love the accumulated iniquities of all ages, by His grace, I will be forgiving." Thus perfect love, with sweet forgiveness, humility, submission, self-denial, trust, and all her household of angelic visitants abides within the soul where Christ is Ruler crowned.

Then —

> "Come in, come in, Thou Heavenly Guest,
> Nor hence again remove;
> But sup with me and let the feast
> Be everlasting love."

This constrained Bishop Ashbury to testify: "I dwell in patience, purity, and in the perfect love of God."

Now Christ reigns within, and His mission is to "perfect all that is lacking." How glorious! Love perfected even here below, and the redeemed soul assured that, in the near future, all its powers shall be "complete in Him."

> I love my kindred, yet adore
> Jesus, my blessed Savior, more.
>
> His love to me has given this:
> A heaven below of purest bliss.
>
> And mine to Him has brought a joy
> That nothing ever can destroy.

All earth below and heaven above
Were dark to me without this love.

And hell itself would heaven prove
With all this deep, exhaustless love.

No greater bliss I care to know
Than this, which fills and thrills me so.

Capacity to Him adore
I trust will grow forevermore;

And power to bear His love to me,
Increase through all eternity.

CHAPTER IX.

CHRIST CROWNED WITHIN—RESULTS. HOLINESS.

I am fully persuaded that I might have been saved thirty years of weariness and failure, if my poor blind heart had known God's ways of Holiness.—*Dr. Levy.*

Ye have your fruit unto holiness.—*Rom.* 6:22.

Put on the new man, which, after God is created in righteousness and true holiness.—*Eph.* 4:24.

For God hath not called us unto uncleanness but holiness.—1 *Thes.* 4:7.

Because it is within be ye holy for I am holy.—1 *Peter*, 1:16.

For the temple of God is holy, which temple ye are.—1 *Cor.* 3:17.

"For one sin God said 'ye are damned forever, depart, depart,' and locked the gates behind them; and there is but one thing in the universe that can unlock that gate and let us back, and that is holiness. Holiness! When you get that thing you can enter, and without holiness no man shall see Him. I am forever sick of this dilly-dallying with the

truth, and professed Christians standing up and saying, 'I can't quit sinning.'"—*Sam Jones.*

The Holy Trinity can dwell in no other than a holy home. The holy heart must precede the holy life, for a stream cannot rise higher than the fountain. Out of the heart proceedeth the holy or unholy thoughts which find expression in holy or unholy words and deeds. With intense interest we have been following the King on His career of conquest in the human heart. The last chapter beheld Him in complete possession, the house emptied of all its old occupants, perfectly purified, and the King seated upon the "Throne of His Holiness" therein, and surrounded by all the attendants of His royal court. What marvel if the "fruit" of such a reign should be indeed, "unto holiness and the end everlasting life!"

To be holy is simply to cheerfully be and to do what the King wishes.

"Holiness," says Wesley, "is having the mind that was in Christ, and walking as He walked."

It is having —

"A heart resigned, submissive, meek,
Our great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

Readily and lovingly all the powers of the being obey His will. And as the indwelling King sweetly sways the soul into loving submission, the earth-detained saint, whether the road be rough and thorny, through triumphs or tribulations, poverty or prosperity, can joyfully sing —

"I will follow Thee my Savior,
Where e'er my lot may be,
Where Thou *leadest* I will follow,
Yes, my Lord, I'll follow Thee."

Now we cheerfully abide in those places where the Master indicates it to be His pleasure. It matters little now whether it is "work" or "wait," at "home" or "abroad," "mid Greenland's icy mountains," or "Afric's sunny fountains," only that "He leads." Hereafter, whatsoever we do with our faculties of soul or body, or with earthly possessions, all is to be done for His glory. No power will be employed in a way that will needlessly injure self or pain another.

The King's will as to "little things," will now be sought, found and cheerfully acquiesced in. Life is made up of atoms, and Christ controls the whole, as the sun the earth, by acting upon each separately. At this point an eminent saint has said: "I still forget sometimes, but, as a rule, I never spend

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a sixpence without the distinct feeling that it is His, and must be spent for Him only, even if indirectly. Of course, this does not exclude supplying the needs of body, family, or business, that occur in the pathway of duty."

As to the question of dress that has troubled so many, she continues: "The outer should be the expression of the inner, not an ugly mask or disguise. If the King's daughter is to be all glorious within, she must not be outwardly a fright! The question of cost I see very strongly, and do not consider myself at liberty to spend on dress that which might be spared for God's work; but it costs no more to have a thing well . . . . . made, and I should only feel justified in getting a costly dress, if it would last proportionately longer."

As to jewelry, she writes: "The Lord has shown me another little step, and of course I take it with extreme delight. 'Take my silver and my gold,' now means shipping off all my ornaments (including a jewel cabinet, which is really fit for a countess), to the Church Missionary House, where they will be accepted and disposed of for me."

Thus expensive attire will be cheerfully relinquished that the extra cost may be applied

to diviner purposes. Personal adornment of gold, pearls and costly array will be dispensed with, that the King's commandment may be honored, church vows kept, stones of stumbling removed from the pathway of others, and something redeemed to rescue soul pearls for the royal diadem of Jesus.

Holiness permits no filthy, injurious or useless habit to return. Mrs. Palmer declared that she never knew one person among the thousands with whose religious life she was conversant, to retain holiness and the tobacco habit. The author has never yet known of one who professed to and gave clear evidence that he did it.

At this point many have cheerfully resigned tea, coffee and rich and injurious diet. Freed from such bondage, henceforth they were better able to help and sympathize with those who had become slaves to stronger appetites, and the expense thus saved has found a far better investment.

Sometimes, when the Divine Guide indicates certain changes to be made or duties to do, there is an inclination to exclaim: "O! these things are so trivial, that surely God does not notice them." A pebble may be very small, yet if near enough the eye, will completely obscure the sun. The forbidden

fruit was very insignificant, yet was the occasion of the fall of Eve, and, with her, of the race.

A little word kept Moses from the promised land. I received a letter to-day from one who has been miserable more than a month, for hesitating to be true to her convictions in a matter of dress. I know a class-leader, with whom the discontinuance of the use of coffee was a test-point in keeping Christ crowned within. A highly cultured teacher in the Baptist church testified that she could not retain peace of mind until she gave up mince pie. The secret was that she was becoming a slave to despondency, which was caused by dyspepsia, which was being fostered by that kind of food. The Great Physician knew it and hence ordered the change.

Little things may be the occasion of disobedience, and that is a fearfully great thing; so great that it has flooded earth with woe, and is peopling hell with countless multitudes of wretched victims. Therefore, the heart that is hallowed by the presence of heaven's Ruler, gladly submits all things, small as well as great, to His unerring counsels, and thus sweetly proves the blessedness of that holiness without which none can see the Lord, and which is so beautifully described by one

who is now enjoying its glories above –

"Just to let thy Father do
What He will;
Just to know that He is true,
And be still.
Just to follow, hour by hour,
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to let Him speak to thee,
Through His word;
Watching, that His voice may be
Clearly heard,
Just to tell Him everything
As it rises;
And at once to Him to bring
All surprises.
Just to listen and to stay
Where you can not miss His voice
This is all! and thus to-day,
Communing, you shall rejoice.

Just to ask Him what to do
All the day,
And to make you quick and true
To obey

Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command.
Blessed day! when thus we wait
Always at our Sovereign's hand.

Just to recollect His love,
Always true;
Always shining from above,
Always new.
Just to recognize its light,
All-enfolding;
Just to claim its present might
All-upholding.
Just to know it as thine own,
That no power can take away.
Is not this enough alone
For the gladness of the day?

Just to trust and yet to ask
Guidance still,
Take the training or the task
As He will,
Just to take the loss or gain
As He sends it;
Just to take the joy or pain
As He lends it.

He who formed thee for His praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

Just to leave in His dear hand,
Little things;
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.

This is all! and yet the way
Marked by Him who loves thee best:
Secret of a happy day,
Secret of His promised rest."

The indwelling of Christ insures holiness of heart, and hence holiness of life. Holiness, the dim dream, becomes holiness, the blessed reality. The kingdom of heaven is within us. The King is reigning there. Our joy is to obey Him, and we are still on earth! What a marvel!!

CHAPTER X.

CHRIST CROWNED WITHIN—RESULTS. GROWTH AND FRUIT.

The *Righteous* shall flourish like the palm tree, he shall *grow up* like a cedar in Lebanon.—*Psalms* 92:12.

They shall still bring forth fruit in old age. —*Psalms* 92:14.

That ye may walk worthy of the Lord unto *all pleasing*, being fruitful in every good work and increasing in the knowledge of God.—*Col.* 1:10.

From whom the whole body fitly joined together * * * * * maketh *increase* of the body unto the edifying of itself in love.—*Eph.* 4:16.

He that abideth in Me and I in Him; the same bringeth forth *much fruit.—John* 15:4.

President Finney, referring to a certain class of people, whose generation it is hoped, is extinct, said: "They supposed that whoever believes gets so filled as never to thirst any more. But the fact is the mind may rise *higher* and *higher*, making still richer attainments in holiness at each rising grade of

progress. It may indeed find many resting places, as Bunyan gives his pilgrim—here at the top of the hill of Difficulty, there on the Delectable mountains. * * * Subsequently to these scenes, will occur other periods of intense desire for new baptisms of the Spirit and for a new ascent up the heights of divine life. This is to be the course of things so long, at least, as we remain in the flesh, and perhaps forever."

This growth does not come by a special exertion to grow; but is a natural result of Christ abiding in the soul. The branch *will grow*, if it retains its union with the vine. The branch does not say "I must put forth all my efforts to attain a wonderful growth this year;" but firmly abides in the vine and filling the functions that arise from that union it grows even as the vine would have it. Come to the vineyard. Here is one branch trying to *grow*, it tries and tries but all in vain, it "desires" to grow and "wills" to grow, but withers every day. Wherefore? A worm has girdled it and thus severed its union with the vine. The worm of worldliness sometimes severs the believer's soul from the true Vine, with like fatal results. Many other branches, long since sundered from the life of the vine, are ready to fall as soon as the first hard wind

shall come. So, sometimes, in the visible church are those who have a "form without the power" of piety; for some reason, known perhaps to themselves alone, long since severed from the Vine, they have withered, ceased to grow, decayed, and, under the first winds of persecution or blows of divine truth, will "leave the church," and thus, "falling to the ground," clearly reveal to all, the fact before apparent to many, of their severance from the Vine. Some of the dead branches cling, with tenacity, to their old places, as if thinking that thus remaining among the living branches would answer for true union with the vine. Thus, evidently, some in the visible church seem laboring under the deception that a place therein may answer for vital union with Christ.

As if Jesus had not said: "If a man *abide not in Me* he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned."

Let it be remembered then that the absolute condition of spiritual growth is *union with the indwelling Christ*, and that it can never be attained in violation of this inexorable law of His spiritual kingdom. That growth in knowledge may precede this union none will deny, but soul growth, never.

Without life within, nothing can grow. Christ is our spiritual life. Hence, without Him within, there can be no spiritual development. With Him there, growth is spontaneous and how delightful!

Only leave a branch united with the vine and you may prune it and purge it, tie it down or stretch it up, expose to heat and cold and tempest, you can not permanently stop its *growth*. So with the believer in whom the Savior dwells. Look at Paul and Polycarp, and the hosts of like heroes and see how their souls expanded in the midst of their enemies using all their might to destroy them. Behold the thousands in all the walks of life who to-day are testing this same blessed truth.

Who would be satisfied with a vineyard, however luxurious its growth, if there was never any *fruit*? "Ye shall bring forth *much fruit*" is said of all in whom the Savior reigns. "Filled with fruits," "Fruit unto holiness," "Good fruit," "Fruit of the Spirit," "Peaceable fruit," "Fruit in old age," and many like expressions the word applies to such. Good thoughts, words, and acts are the luscious grapes which always grow upon every believing branch of the true vine. Their absence is infallible proof that Christ is not crowned within. Fruit is the end for which He

comes and unites the branches to Himself.

"I have chosen you, and ordained you, that ye should go and bring forth fruit."

Fruit is also a condition of His remaining when once He has come. "Herein is my Father glorified that ye bear much fruit, *so shall ye be My disciples.*"

For the *fruitless* fig tree, Christ had nothing but curses.

For the "fruitless" or "unprofitable" servant He has nothing but "outer darkness" amid eternal "weeping and wailing and gnashing of teeth." This being the fate of the fruitless what must be the fate of those whose lives are full of the "Fruits of unrighteousness?" Be not deceived; selfish "desires to get to heaven," pointless "resolutions to do better," "hopes" which do not purify the life, "past experiences," "membership," "baptism," or "official position" in the visible church never will be accepted by the Master instead of the "Fruit unto holiness" which He lovingly, yet undeniably, insists upon. "*Much fruit*" is our Lord's demand and *every* believer's gracious privilege. For this, He makes abundant provision and offers the highest inducements. The only condition is that He be crowned and kept within. "The same bringeth forth much fruit." Then if we

are fruitless, does not the logic of Christ's own words compel us to the conclusion that it is because we are Christless? How sad to be so when He who loves us most has made it possible for "love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance," and all the kindred graces of the Spirit to abundantly abound within. Perplexing to despair would it be, if we had to watch each moment, each one of these heavenly jewels to see if they were shining there, and so our all-wise King has made but *one* condition, and *that* met they all forever will remain.

He says in substance: "Watch me and I will you." "Keep Me and I will keep you." "Abide in Me and I in you, and I will bring forth to perfection all the fruitage I desire." Who are those in all the ages whose growth, goodness, good words, and good deeds have been most manifest but the ones in whom Christ has been an abiding guest?

Thou, the source of all my growth,
Giver, too, of every grace,
Dwell forever in my heart,
Make it Thy abiding place.

The Christ-crowned soul is said to be like a "well watered garden," Jesus is the Gard-

ener. In His absence how quickly the weeds would spring up and choke His precious plants. His "garden" once was looked upon with pity and aversion by pure and holy beings; but He redeemed it from the swamp of sin and unbelief, completely cleared it from all that hindered cultivation, planted it with fruits and flowers of Paradise and now abides within to make them grow up into things of beauty and utility. "Repentance, faith, humility, meekness, self-denial, resignation, hope, patience, love," and many others, luscious and beautiful, under the Gardener's loving care are fitting for transplanting to realms of light above. Daily, He applies the harrow of the Word and thus stirs up the soil. To purify the atmosphere and keep the fruits and flowers fresh and flourishing, He sheds frequent showers of the Spirit, which prove "dew from heaven" indeed.

Every insect that would injure growth or fruit at once is banished. Behold this "garden of the Lord" redolent with spiritual fragrance bright with eternal sunshine; in its midst, the tree of Life and the tree of knowledge of good and evil, filled with melody by day and by night, alive with growth and full of all manner of luscious fruits, watered by the great fountain of living waters, cooled

by breezes tempered in heavenly realms, and glorified by the presence of its own Maker who has come down, not simply in the cool of the day for a temporary visit; but to remain and forever reign in love, and henceforth there will be no sighing for primeval paradise.

CHAPTER XI.

CHRIST CROWNED WITHIN — RESULTS. POWER AND PROSPERITY.

Behold, I give unto you power over all the power of the enemy, and nothing shall by any means hurt you. — *Luke* 10:19.

Ye shall receive power, after that the Holy Ghost is come upon you. — *Acts* 1:8.

That ye may know the exceeding greatness of His power toward us that believe. — *Eph* 18:19.

God is our refuge and strength — a very present help in time of trouble. — *Psalms* 46:1.

Ye are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world. — 1 *John* 4:4.

Whatsoever he doeth shall prosper. — *Psalms* 1:3.

No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. — *Isaiah* 5:4–17.

And God is able to make all grace abound toward you; that ye, always having all suffi-

ciency in all things, may abound to every good work. — 2 *Cor.* 9:8.

I can do all things through Christ which strengtheneth me. — *Phil.* 4:12.

Who does not want to be a strong Christian?

What is the *secret* of spiritual strength? Christ within.

Keep Him crowned, and from this moment on through eternity your life will be triumphant.

He imparts power to resist temptation. "To be is to be tempted." Jesus in His humanity below, was tempted, and the servant need not expect to be above his Lord. Jesus triumphed in temptation's darkest hour, and, crowned in the heart of the believer, He will help him to do likewise. "Ye are of God, and have overcome them *because greater is He that is in you than he that is in the world.*"

"He is able to succor them that are tempted."

Two courses are open when temptation comes. The terrible one of yielding and falling into condemnation, and the glad triumphant one of claiming the victory through the strength of Him who dwells within. The first course brings trouble and pleases Satan; the last victory, and pleases Christ.

Choosing the latter, Dr. Steele could say:

"Satan's arrows fly thicker at times, but they strike upon my shield as spent shot and fall harmless at my feet."

Another says: "I was again fiercely assaulted by this enemy of all righteousness. Thoughts of evil darted through my mind like summer lightning. I remember well how, in former years, I would exert all my rational powers to put from me these vile suggestions. It used to be a mighty conflict between the powers of darkness and my own puny strength, and it seldom ended without leaving its stain and involving my soul in great spiritual depression. But now, without an effort or a struggle, I found myself, like a fluttering dove, fleeing to Christ. In a moment, the thoughts of evil were gone, and my soul exulted in the triumphs of all victorious faith."

Bishop Foster declares: "I have been tempted, vilely tempted; but the adversary has found no response; I have had an easy and direct victory over all assaults. It was not with me as it was aforetimes; faith brings me instant victory almost without a conscious effort."

It matters not if the enemy tempt through the thoughts, appetites, or tempers, the defence of the inreigning Conquerer will prove

equally strong at every point. Thousands of living witnesses have proved that this is true. Multitudes of faint-hearted, falling professors, staggering about in "crooked paths," to the grief of saints, and sport of the wicked, by the power of Christ within, have become royal overcomers whose triumphs it will take eternity to tell.

There will be power to speak for Christ. "The love of Jesus fully shed abroad in the heart, is a mystery that must be divulged. Silence is impossible. The lips of the fully initiated believer are unsealed, and words sweeter than Hymettian honey which bedewed the lips of the infant Plato, flow forth. Love must have a tongue."

The King will prepare the occasion and give the message.

"Then said I: Ah, Lord God! Behold I can not speak; for I am a child. But the Lord said unto me, say not, I am a child, for thou shalt go to all whom I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces for I am with thee to deliver thee saith the Lord. Then the Lord put forth His hand and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. * * * Thou, therefore gird up thy loins, and arise

and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them." If Jeremiah was so mightily transformed by his Maker simply "touching his mouth," is it any wonder that they in whom He in all His fulness dwells, "can not but speak the things they have seen and heard?"

He gives power to prevail in prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." He makes known to the one in whom He reigns the objects of prayer, which are according to His will, and then creates a desire for them, and so His beloved, "delighting themselves in Him receive the desires of their hearts." "It seems as if God never answers my prayers" is never the sad refrain of one in whom the King *abides.*

Nothing will be *insisted* upon that is not known to be in harmony with His will; and all that is He freely grants.—This enabled John to say "We know that we receive the things that we ask of Him;" David to declare that he was "Marvelously helped;" Daniel to unlock secret things, known to God alone; Elijah to open the windows of heaven and bring fire or water at his pleasure; the apostles to girdle the globe with perpetual Pente-

costs; John Knox to be a greater dread to a wicked queen than "all the armies of Europe;" Luther to rescue Melancthon from the jaws of death; Wesley, Whitfield, Finney, Moody, Harrison and kindred spirits to so prevail with God and man that multitudes were born into the kingdom.

Christ within is a radical remedy for all formal, prosy, and defective prayers of every kind.

For when He *reigns within*
For us to intercede,
He prompts our every prayer
And then supplies the need.

He helps to order every prayer according to the Divine purpose as revealed in The Word, by the Spirit or by special providential indications; and then to pray submissively, perseveringly and in faith, forsaking every form of inward and of outward sin.

Then, whether the answer be "Yes" or "No" or "Wait," all is confidingly left with Him who doeth all things well.

Nothing less than the presence of the King enabled Finney and his co-laborer, in the midst of seemingly resistless opposition to their revival work, to "retire to a grove and give themselves up to prayer until they prevailed, and felt that no power which earth or

hell could interpose would be allowed permanently to stop the revival." It was this that enabled one of God's saints in the more secluded walks of life to greet the evangelist whom she had invited to come and labor in her neighborhood with the victorious declaration: "The Lord has come—this work will spread all over this region—a cloud of mercy overhangs all, and we shall see such a work of grace as we have never seen!" Bishop Hamline declared: "Such blessings are poured upon me when I kneel to pray that it seems as though I can not live."

"In a time of great need," says George Muller, of Bristol, "I gave myself especially to prayer, when, within a quarter of an hour, I received the hundred pounds." Such incidents were of ordinary occurrence in the life of this prince in prevailing prayer. Billy Bray, the devoted day-laborer said that Christ gave him "power to pray with the men before we went to our different places of work. When praying, I used to say 'Lord, if any of us must be killed or die to-day, let it be ME—let not one of these men die for they are not happy; but I am, and, if I die to-day, I shall go to heaven.' When I rose from my knees, I could see the tears running down their faces, and soon after

some of them became praying men too." One day, walking over a hill near where he lived, he received from the indwelling Christ the promise—"I will give thee all the souls that dwell upon this mountain." During his spare hours "he visited them constantly, reading, and talking and praying, until every one was brought to Jesus and savingly converted. The promise was fulfilled—the Lord had given him every soul that dwelt upon that hill." My own mother and she who is now my wife were, in like manner, led to prevail in prayer for my conversion, and received answer that it would be, a long time before the event transpired. Thus ALL in whom the Savior *abides* are given power to prevail in prayer. For "results reached by one believer while trusting in the general promises of God's Word are possible to all, for there is no respect of persons with Him."

Christ within imparts the desire and willingness and power to freely give. He cheerfully met every demand necessary to human salvation.

Though rich, becoming "poor." Though honored, becoming of "no reputation." Though above pain, yet becoming subject to suffering and death. All of this He cheerfully did for others, even "enemies," and to

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those who fully follow Him He grants a like spirit.

> "Lord I give to Thee
> Myself and all to be
> Thine, henceforth, eternally,"

Is not simply poetry, but fact with thousands every day in the year.

Pinch-faced Stinginess, and weak-kneed Inability to Give, always retire when "Jesus comes;" for to all in whom He reigns He gives power to cheerfully give according to ability.

The power which the indwelling King imparts includes all NEEDED spiritual, physical and financial strength.

1. Spiritual. Will not the Great Physician who has healed the soul keep it well? Will not He who made it strong, keep it strong? Will not the Almighty Conqueror who rescued from the "power of the enemy" keep that which He has rescued? No spiritual foe can escape His glance or resist His power. Therefore, *if we fully trust and obey*, we will be "more than conquerors" in every conflict, through Him who dwells within.

2. All NEEDED physical strength. He promises to supply "all our need," not our "wants," or what *we think* we need; but our

real need, He in His infinite wisdom being the judge.

Neither spiritually nor physically does He bestow what we *would need*, if we were in some other sphere of life, or were in the place of some other person; but just what we need *where we are* to meet the temptations, to endure the suffering or do the work of the *moment* and the hour. Thus at His pleasure He has healed and strengthened multitudes of sick bodies that they might run upon His errands. Sometimes with the use of medicine and *often without any*. If the one in whom He reigns NEEDS healing *in His sight*, and will obediently rely on Him for it, He will not disappoint. The first point to be settled is whether it is a real need, as sometimes pain and suffering seem more needful for our good than health. Then divine wisdom must be sought to know if it is best and therefore according to God's will. If it is not, who would ask it? If it is, who can believe that He would withhold it?

Bodily healing, marvelous as it often seems, fades into insignificance compared with the mighty spiritual miracles occurring on every side. If the King can resurrect dead souls and fill them with spiritual power, much more if *it be His will*, can He cure the casket of

clay and thrill it with needed strength. He did it for the author in an instant, and thousands testify likewise.

3. All NEEDED financial strength. Man was not created as the masses seem to think, to "make money,"but to mind his Maker, and He alone knows just how much of this world's goods is best for him. Therefore the amount must always be left with Him. He is able and if He sees that those who are wholly His, need much it will be given, otherwise not. The seventy whom the Savior sent forth as the first Gospel preachers, returned triumphant "Lacking nothing."

Paul tested this truth and sometimes by direct contributions from the churches, sometimes by "tent making," and again by "appealing to Cæsar," his traveling and other expenses were provided for, so that he could say "I have all and abound, I am full." It may be truly said of those in whom the Savior reigns: "Thou gavest them Thy good spirit to instruct them and withheldest not Thy manna from their mouth and gavest them water for their thirst, * * * so that they *lacked nothing*."

The King sends upon no errands the expense of which He will not in some way meet.

He is senior partner in the business of every

one in whom *He abides*, and as all is done in His "name" and for His glory, He promises to "wonderfully help."

How much better to be possessors of the Maker of the gold and silver instead of the metal!

How much richer to have the Creator of all worlds instead of the worlds themselves!

Then how safe the soul that trusts in Him for all needed strength. For:

> "Whether the wrath of the storm-tossed sea,
> Or demons, or men, or whatever it be,
> No 'power can harm' the ship where lies
> The Maker of ocean, and earth, and skies;
> They all shall sweetly obey His will:
> Peace, be still."

Christ grants to all in whom He abides *the highest possible prosperity*. He leads them at once into the "Royal road to fortune," and keeps them there so long as they keep Him within. It does not always *seem* so now; but it always *is* so, and Eternity will inevitably prove it. "Friend," said an infidel to a saint, "how is it that you, a Christian, have such poor crops, and I, a 'wicked man' such good ones?" "Neighbor B.," was the reply, "*God does not settle all his accounts in October.*"

Job, Daniel, Joseph, Stephen, Paul, and many others would, in part of their lives,

seem to be an exception, when tried by human and temporary standards, but when tried by God's standard, in the light of Eternity, the exception is but seeming. This prosperity does not always or necessarily include health, earthly honors, or riches. It is above them and independent of them. It is a prosperity that, "having nothing" temporal, yet "possesses all things" — though "poor," yet is able to make many rich. It is as high above the ordinary cramped and worldly idea of prosperity as the heavens are above the earth. In the place of earthly honors, it has the great Honor-giver. Instead of a temporal kingdom, it possesses the eternal King, who Himself, becomes the believer's perpetual inheritance. Is he sick or forsaken, he knows that his King is making "all things work together for his good." Is he tempted, he rejoices because it is written, "Blessed are ye when tempted, if ye endure." Is he left penniless and apparently alone, then he remembers that "the trial of his faith is worth more than gold that perisheth." Does he suffer as a Christian by being misunderstood, coldly criticised, severely censured, or injured in other ways, he remembers that "If we suffer with Him we shall reign with Him." He knows that his steps are ordered by a

higher power, and that "no good thing" shall from him be withheld. If sold into Egypt, he knows that his King can place him on the throne. If cast into some "lion's den," he knows that the Creator of both the "lions" and the "den," who reigns within his heart, is able to deliver, and, delivering, destroy his bitterest foes. His "fiery furnace" will either prove a golden opportunity for manifesting the presence and delivering power of the "form of the fourth," or a chariot of fire to bear him home to the Celestial City of his King, and in either case he is supremely happy. "Whatsoever he doeth shall prosper." His King has said it, and He has all eternity in which to bring it to pass.

The secret of this prosperity is that he will do nothing but what the King directs. He is his mighty Counsellor, and who would be so foolish as to trust in their own weak understanding when infinite wisdom is accessible? "No weapon formed against thee shall prosper." Who but an Almighty King could give such an assurance as that? They may *seem* to prosper, but *shall not*. Every saint who on earth felt the cold steel or the hot fire of the enemies' weapons, will, on the resurrection morning, before an assembled universe, declare, as some already have below, "It was

good for me that I was thus afflicted." Then it will be discerned that the apparent failures and defeats of God's people have been the brightest pages in their real prosperity.

"That ye always, having *all* SUFFICIENCY in ALL things may ABOUND to EVERY good work." Who dare plead spiritual poverty in the face of such a promise as that? And there is something still richer than that — there is within CHRIST THE SOURCE OF ALL SUFFICIENCY. No wonder that the Christ-crowned believer has "power over all the power of the enemy," and prospers beyond all human conception; with One within so holy, so wise, and so mighty, the marvel would be if he did not.

Over the names of the most renowned and successful of those who have lived only in the annals of earthly fame, the angel prints in fadeless characters:

A FAILURE FOREVER;

while, above the life record of the very least of those *in* whom the Sovereign reigns is indelibly engraven:

AN ETERNAL SUCCESS.

"If thou return unto the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust and the gold of Ophir as

the stones of the brook, Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God. Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows. Thou shalt also decree a thing, and it shall be established unto thee, and the light shall shine upon thy ways." —*Bible.*

CHAPTER XII.

CHRIST CROWNED WITHIN—RESULTS.

A Stable Experience and Spiritual Enlightenment.

"That Christ may dwell in your hearts by faith; that ye being ROOTED and GROUNDED in love."—*Paul.*

"Rooted" so deeply that though all the Satanic cyclones of earth and hell combined should burst upon us we will "stand" like the "palm tree" the stronger for the shock. And though spiritual drought upon drought may desolate Zion, we will remain like the "trees planted by the rivers of water, that bring forth their fruit in their season, whose leaves shall not wither."

"Rooted" so that growth will be no longer a matter of "times" and "circumstances," but continuous and surprising.

"Rooted in Love." From such a tree in so infinitely rich a soil what may we not expect? 'Tis possible that it will become too beautiful for earth and be transferred to fairer worlds.

"Grounded" so securely upon the Eternal Rock of Ages that it can bear the combined

force of rain and winds and raging waves without a jar.

"Grounded," so that though earthquake upon earthquake convulse the moral world, toppling thrones, principalities and powers, and threatening the complete ruin of the visible church; yet we will not be afraid, for, like Mount Zion, we "cannot be moved."

"Grounded in Love," so that though the final fires of the Great Day should consume all our material surroundings; yet a fire-proof building, grounded upon a fire-proof foundation, we shall, with rapturous shoutings, come forth from the ordeal ready for new unfoldings of Divine love and power. Yes, glory be to His name! the indwelling Christ insures a stable Christian experience. Now, instead of stumbling in "crooked paths," we run and do not weary in the royal highway cast up expressly for the children of the King.

Christ within is the source of *great spiritual illumination.* The whole being now becomes "lighted up" not with electricity, but with the Maker of electricity. He who declared Himself to be the Light of the world becomes the Sun of the soul therein to shine forever. Spiritual night with all its attendant evils of croaking doubts and prowling fears and blind-bat prejudices, its sleep of sin and

nightmare visions of dark plots and everlasting death, is lost in the brightness of a radiant day, the like of which was not supposed to be this side of heaven.

"That Christ may dwell in your hearts * * that ye may be *able to comprehend with all saints*." That means to have the soul eyes wide open and *see* with them. Now, from the soul's observatory, with the telescope of faith, magnificent spiritual universes are discovered, which will continue to entrance through the cycles of eternity when every vestige of all things material, now existing, shall forever have passed away. Such sights are forever hid to earth's "wise and prudent;" but clearly revealed unto those in whom the Savior reigns.

Spiritual things are now discerned just as clearly as material.

As the student is able to clearly "see into" all the intricacies of intellectual work, so the soul "sees into" the spiritual.

The meaning of "spiritual things are spiritually discerned," is now clearly understood. "Heterodoxy" is spiritual things described with the eyes shut, or from a material standpoint. A "backslider" is one who has lost his spiritual eye-sight. He no longer "sees things as he once did," and sometimes tries to persuade himself that the spiritual world has

changed, when the trouble really is all in his own spiritual eyes. Because he cannot see now, he often tries to persuade himself that he was deceived and never did see. But to him in whom the divine light shines, the divinity of Christ, the justice of eternal punishment, the work of Christ through the eternal Spirit in the soul, the depravity of the human heart, and all the great facts of revelation are clearly *seen* and are matters of consciousness as vivid as any facts in the outer world.

It is as impossible for one in whom Christ *abides* to be heterodox as it would be for God Himself to become reprobate. Hence His ejection from the soul always precedes a relapse into wrong spiritual views.

This insight into divine things is not simply the privilege of the favored few but of all in whom He dwells. As a little child with its eyes open can see the sun as truly as a giant or philosopher, so in things divine. That the sights will *mean more* to the spiritual sage than to the child in the kingdom, of course none would dispute; but unto the least as well as the greatest —

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence
Their heavenly origin display.

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight
And God is seen to mortal eye."

Entering upon this experience, multitudes of chronic doubters, formalists and others who have followed the Light like Peter, "afar off," have been made to feel as Rev. E. M. Levy did when he received the Savior within as his divine Illuminator. He says: "He taught me more of his own adorable Being in one moment than I had learned from theological treatises during all my life. All the doctrines of the Bible at once became luminous in the presence of the Sanctifier. What was formerly a speculative conviction became now a wondrous reality. What once appeared in outline like some beautiful landscape partially revealed by moonlight, now glowed with distinct and golden splendor." Or, like the deist who, under this marvelous illumination, said to his wife: "My dear, where has my infidelity all gone? I can not recall it. I can not make it look as if it had any sense in it. It appears to me as if it always had been perfect nonsense." He had always been particularly bitter against the doctrine of future punishment. He now said that "for the manner he had treated God he deserved endless

damnation." Or, as Rev. J. A. Wood, who says: "The distance between God and my soul has appeared annihilated, and the glory and presence of divinity have appeared like a flood of sunlight surrounding, penetrating and pervading my whole being." He further witnesses that he finds a surprising richness and fulness of meaning in the Scriptures which he had not before realized. Many portions of the Word, which he had hitherto but little understood and taken but little interest in, now appeared full of meaning and exceedingly precious to his soul.

Under this spiritual illumination Carvosso declared: "I was one night in bed so filled, so overpowered with the glory of God that had there been a thousand thousand suns shining at noonday, the brightness of the divine glory would have eclipsed them all."

And Bishop Hamline: "Christ is so near me as I cannot describe. Light pours from His heart into mine."

And Dr. Watson: "It pleased the God of all grace to send upon me, three years ago, such an inexpressible stream of spiritual illumination and feeling in regard to Scriptural truths as to radically effect all my ideas and emotions of divine things, and the stream grows broader, deeper and calmer as the

years move on." Bishop Taylor, who long has dwelt here, calls this the "Gospel zone," and says "it has the sunshine of God's smile all the way through."

Thousands rejoicing in this "celestial sunlight" outvie the angels and almost equal the raptures of the saints above as they sing —

> "I've reached the land of corn and wine,
> And all its riches freely mine;
> *Here shines undimmed one blissful day,*
> *For all my night has passed away.*"

God *has become* their everlasting Light, and henceforth they walk, it may not always be amid

> "The blinding splendor that fell on Saul;"
> But in "The tenderer glory, that rests on them
> Who walk in the New Jerusalem,
> Where never the sun or moon are known,
> But the Lord and His love are the light alone!"

If Columbus and his crew grew wild with delight at the discovery of a continent of clay, what wonder that there is joy unspeakable and full of glory when there bursts upon the long expectant vision revelations of God and Truth that will continue to shine with brighter lustre and through all the ages of eternity.

What wonder that a saint witnesses: "A

warm glow spread over my heart at first like the rising of the morning, then increasing in brightness and beauty until my whole frame shook under it. I could not move, but my lips broke forth the praises of my soul, and it seemed as if every seraph was helping me to cry, 'O! the precious blood of Jesus.'"

Which is worth the most, to discover a continent that soon is to melt with fervent heat, or feel as Dr. Payson did that "The sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole, pouring fourth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon the excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm?" Continents are comparatively scarce; but spiritual discernment is attainable for all who rightly seek it.

No wonder that Paul prayed: "The eyes of your understanding being enlightened; that ye may *know* what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power in us who believe."

With such prayers and promises, the marvel is, *not* the bright experiences which sometimes stagger the non-illuminate soul; but the comparative scarcity of them, and the bolted heart-doors that persist in keeping the sunshine out.

Truly said our Savior: "I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life."

"No darkness have we who in Jesus abide,
The Light of the world is Jesus;
We walk in the Light when we follow our Guide,
The Light of the world is Jesus.

Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me:
Once I was blind, but now I can see;
The Light of the world is Jesus."

CHAPTER XIII.

CHRIST CROWNED WITHIN — RESULTS. ASSURANCE AND HUMILITY.

Hereby we *know* that He abideth in us by the spirit which He hath given us. — *Bible.*

The effect of righteousness is quietness and *assurance* forever. — *Bible.*

"And He the *witness gives,*
To loyal hearts and free
That every promise is fulfilled,
If faith but brings the plea."

There can not be any peace where there is uncertainty. — *D. L. Moody.*

"It is a great deal easier to get saved, than to make yourself believe you are saved when you are not. Assurance of salvation! *Everybody wants it when they come to die.* — *Mrs. Booth.*

I did not *think* I was converted; I did not *hope* it, nor yet did I *believe* it. I knew it. — *Thomas Harrison.*

Every one in whom Christ *abides* has this assurance: His presence, voice, and works in the soul make *known* the reality of his salvation.

Where they are absent, there is just ground for doubt and awful fear. Were I upon the ocean, in a perilous storm, near threatening rocks, and conscious of the faithful captain's presence, and could hear his voice assuring of safety, and see the sailors obedient to his commands, I would have a strong foundation for *assurance* of my security from temporal danger. Otherwise, none at all. So with the soul upon the sea of life.

Therefore: "Examine yourselves whether ye be in the faith, prove your own selves, know ye not your own selves how *Jesus Christ is in you except ye be reprobates?*"

Christ within is the only sure foundation for certain assurance. When He comes and speaks and works, then we *know* that we have met the conditions and are "sealed" His own, and we feel persuaded that He will "keep that which is committed unto Him." Prior to this, we may "hope" "desire" and "try to believe" that all is well; but all the while the pall of uncertainty darkens all. If we sing at all, it will be the doleful words like these from a heart more melancholy still —

"'Tis a point I long to know,
Oft it causeth anxious doubt
Do I love the Lord or no,
Am I His or am I not?"

We *know* that we love our children and our friends but don't know whether or not we love our Maker and Redeemer — the Lord of glory who gives us them and every other good and perfect gift!

Can one really love another without knowing it?

Why the very fact that we "don't know it" proves conclusively that we don't love Him. So, no wonder that we doubt! In the very nature of the case, we can not help doubting, for 'tis written: "If any man love not the Lord Jesus Christ let him be Anathema."

But—

"All doubts and fears will vanish
When Jesus comes,
All gloom his face will banish
When Jesus comes."

This is often sung of the final coming of the King, but is just as true of His advent into the human heart; for then "knowing" that the past is abundantly pardoned, its penalties are no longer feared. "Knowing" that he who has sought "and found" and "forgiven" and "cleansed" and "filled" is "able to keep that which is committed unto Him," faith rests in Him like a little bird upon a mighty mountain. "Knowing" the "hope of His calling," no *delusive* hope is indulged

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in. "Knowing" the "riches of the glory of His inheritance in the saints," all lesser glories lose their luster and attractiveness. "Knowing" the "exceeding greatness of His power to usward who believe," care is taken not to ignorantly limit its application, "Knowing" that "the friendship of the world is enmity to God," it is shunned as a viper.

"Knowing" that "all things work together for good to them that love God," mysterious as well as manifest providences are warmly welcomed.

"Knowing" that temporary "affliction" worketh a far more exceeding and eternal weight of glory," even

"Pain is sweet
And life or death is gain."

"Knowing" Him whom to know aright *is* life eternal, the deathless soul breathes, even here, the atmosphere of the eternities. "Knowing" that, if this "earthly house" were dissolved, there remains a "building of God, an house not made with hands eternal in the heavens," the crumbling of the old tenement causes little concern.

"The rougher our way,
The shorter our stay,
The tempests that rise
Shall gloriously hurry our souls to the skies.

The fiercer the blast,
The sooner 'tis past,
The troubles that come
Shall come to our rescue and hasten us home."

For —

"Our Father's house is built on high,
Far, far above the starry sky,
When from these earthly prisons free;
Those heavenly mansions ours shall be."

"Knowing" that —

"We two are so joined
That He'll not go to heaven
And leave me behind,"

every effort is put forth to perpetuate a union insuring results so wonderful for both time and eternity.

Under its influence Dr. Steele testifies: "I have made the great discovery that all the foundations of the Bible are for faith. In that whole blessed volume there is not as much as one peg to hang a legitimate doubt upon. Legitimate, did I say? There is no such thing possible in the case of an honest man who owns a New Testament. By an honest man, I mean one who is willing to follow wherever the truth leads. Doubt has its root in an unwilling heart.

"Doubting souls awaken the deepest sym-

pathy in me, having myself long suffered from this cause until Jesus wrought a complete cure. To such, I have a special mission. 'I know not what it is to doubt; my heart is ever gay.' This assurance has not been interrupted for one moment for five years."

Dr. Watson declares: "The Lord of all things, all beings, and all times has led my faith out of things shakable into His unshakable Self—the eternal, immovable center of security and repose. It is glorious to believe in Him who is the universal center around which the rising and ebbing tides of time and nature swing, but can not unsettle."

"Doubts are lost, dissolved in the light of His clear shining. Christ is no more One of Whom we have but vacant memories and vague thoughts; we know Him as real and present. We claim Him as our own. There bursts from the heart the triumphant assurance, an exultant possession, which cries, my Lord and my God! We put a bold constraint upon our King, and compel Him, by our importunity, to abide with us."—*Mark Guy Pearse.*

My mother declares her assurance of the personal presence of Christ to be as firm as if she saw him in the room."

Mr. Spurgeon says: "The best way to get

your faith strengthened is to have *communion with Christ.* If you commune with Christ you can not be unbelieving. When I feast with Him, unbelief is abashed and hides its head."

"He so strengthened my faith as to perfectly banish all my doubts." — *Rev. J. Benson.*

After years of practical experience in his wonderful work at Bristol, George Muller could say: "From my inmost soul, I do ascribe it to God alone that He has enabled me to trust in Him, and that hitherto He has not suffered my confidence in Him to fail." He repeatedly declares that this wonderful faith is *not* a "special gift;" but the precious privilege of "*every believer.*"

May we from henceforth possess Him who will certainly impart it.

Christ within is always *the certain source of the deepest humility.* It has been falsely said that "full assurance promotes pride." The contrary is true. Well has it been said of him in whom the Savior reigns: "He speaks very confidently, but never boastingly; though he has no time to dance the giddy dance of presumption, he stands firmly on the rock of confidence. Perhaps you think he is proud. Ah! he is an humble man; he lies low before the cross, but not before you." Humility

seeks to exalt Christ, not self. "I never was of any use," says one, "until I found out that God did not make me for a great man."

Moses, the man who met his Maker "face to face," was said to be of all men the humblest. One vision of God led Job to utterly "abhor" himself. God within instead of sin there, is the source of true humility. Dr. Adam Clark says: "Every man whose heart is full of the love of God is full of humility, for there is no man so humble as he whose heart is cleansed from all sin. Such cleansed people never forget the horrible pit and miry clay out of which they have been brought. And can they be proud? No! They loathe themselves in their own sight. They can never forgive themselves for having sinned against so good a God and so loving a Savior. * * * They feel that it is only through His continued indwelling that they are kept holy, and happy, and useful."

"Painfully sensible," says Bishop Foster, "am I, of utter unworthiness. I have to contend with shame and confusion and self-abasement every moment. The recollection of the past torments me. Myself I abhor as having loved corruption; but to Jesus be glory forever." An eminently useful Baptist minister mentions, among other results of the

coronation of Christ within, that "My sense of unworthiness was greatly quickened. I felt so small, so weak, so utterly nothing, I could no longer pray in the sanctuary, as had been my custom, in a standing position; I wanted to keep sinking lower and lower. And this desire brought a strange pleasure."

"Some time ago," writes Moody, "God gave me a great blessing, and after that I felt I must walk very softly, or else I should lose it. I felt that I amounted to nothing, and it seemed to me that I must keep myself out of sight."

Jesus "humbled Himself and became obedient unto death, even the death of the cross," and those in whom He *dwells* are ever possessed of His spirit.

> "Oh, to be nothing, nothing,
> Painful the humbling may be,
> Yet low in the dust I'd lay me
> That the world might my Savior see;
> Rather be nothing, nothing,
> To Him let their voices be raised:
> He is the fountain of blessing—
> He only is meet to be praised."

The nothing here described is the only sure stepping-stone to the "something" that the King would have us to be.

CHAPTER XIV.

CHRIST CROWNED WITHIN — RESULTS. PEACE, JOY, AND DIVINE GUIDANCE.

Great peace have they that love Thy law, and nothing shall offend them. — *Bible.*

Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus. — *Bible.*

"*Great* peace have *they who love Thy law*," but they are those only in whom the Lord is crowned, and the "peace" passing "all understanding" is imparted by Him alone. "Peace I leave with you, My peace I give unto you" were among His final utterances when in human garb below.

O! how rich a legacy for weary, fretted, troubled, anxious souls. "Great peace"— "peace passing understanding." "My peace" for *all who will welcome Him within their hearts.* "Continually pressing forward, led by the Spirit of God," Miss Havergal could say: "I do indeed find that with it comes a happy

trusting, not only in all great matters, but in the little things also, so that I can not say that 'so and so worries me.'" And sing —

"Master, dear Master, Thou didst speak,
And yet I did not hear,
Or long ago I might have ceased
From every care and fear,
And gone rejoicing on my way
From brightening year to year.

I never thought it could be thus
Month after month to know,
The river of Thy peace without
One ripple in its flow,
Without one quiver in the trust
One flicker in its glow."

Isaiah, after his wonderful baptism of fire, could witness: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." No marvel that so mighty a cause as the Maker Himself should produce such prodigious results.

Keep Christ crowned and this "great" and "perfect" peace that flowing like a "river," surpassing "all understanding," will be to you a constant and rich reality.

Christ within is the source of a wondrous fulness of spiritual joy. "These things have

I spoken unto you that My joy might remain in you and your joy might be full."

The "these things" here mentioned show this joy to be conditioned on His indwelling within the heart. This joy is as far above the mirth and pleasure of giddy worldlings as the heavens are above the earth. It is declared upon divine authority to be "*great*" joy, "*exceeding*" joy, "exceeding great" joy, a joy that "no man taketh from you," a "joy unspeakable and full of glory." As to quantity, a "*fulness* of joy." As to continuance, "everlasting." Behold one but yesterday a child of sin and misery — to-day "full" of joy, and that joy "everlasting," "unspeakable and full of glory," and wonder not that when cautioned to "whisper" his ecstacies that he replies: "Let *angels whisper*, REDEEMED MEN MUST SHOUT!" It can not be bought. Jesus gives it. "He *gives* the oil of joy for mourning." It never can be gained or retained by "trying to be happy;" but by obeying Christ and keeping Him crowned. If a man owns a gold mine, of course, the contents belong to him. Christ is the Christian's gold mine, hence, so long as he keeps Him, he is possessor of His joy.

As growth and fruitage is the *result* of life within the tree, so joy and kindred emotions

are the result of Christ abiding within the soul. And, because it depends upon His presence, so long as He remains no power can "take it away." Hence the primitive preachers took "joyfully the spoiling of their goods," counted it "all joy" when "tempted" by the enemy, and really "rejoiced evermore." Hence every one *in whom Christ reigns* can say: "Although harvests shall fail, and fruits all be blasted, though famines may come and pestilences ravage, though 'hard times' may appear, and 'harder' men threaten; yet I will rejoice in the Lord, and I will joy in the God of my salvation." Nor is this phase of experience incompatible with "sweating great drops of blood," or, "having," like Paul, "continual sorrow" and "great heaviness" for others. Did not those parents have "continual joy," and "rejoice evermore" over the two children rescued from a watery grave at the same time that they were having "continual sorrow," and "great heaviness" over the babe that was drowned?

"The joy of realization," says Dr. Steele, "ebbs and flows. Still, what St. Paul styles 'the joy of faith,' is as permanent as faith itself. But, above this, occasionally roll the great tide waves of ecstatic joy, deluging the soul for days in succession. Under this

mighty pressure of the heavenly world upon my poor throbbing heart, I often feel that the earthen vessel will break under the strain, and that I shall die of very gladness, like a fly drowned in a pot of honey. Christ Jesus, glorified in the soul by the Holy Ghost, is the fountain of true joy. When the blessed Comforter fills the hearts of a people with His joy inspiring presence, they burst out into spontaneous singing. But where formalism, worldliness and unbelief have crowded the Comforter out of their hearts, they pay thousands of dollars to a quartette to perform the service which their backslidden souls refuse to render. Hence joy is a very good test of our personal devotion to Christ."

Never forget that Jesus always comes to gladden. Many seem to think of His reign as an old and ignorant man did with whom I once conversed. He was partially awakened to a sense of his sinfulness and need of the Savior, and was inquiring the way of salvation. Among other things he said: "I own a violin, and love its music. Should I become a Christian, would it be wrong to play it, if I would play no other *than melancholy sort of tunes?*" One hour of Christ within will forever put to flight such foundationless notions of His service. *All artificial joys which spring from*

sources injurious to the being, Christ, of course, forbids. Into every bowl of lawful earthly joy He drops, as one has said, "a great lump of sugar," and then continues to add new sources of rich, inexpressible spiritual enjoyment as long as life shall last. May we each so receive Him that "when these poor, lisping, stammering tongues lie silent in the grave," with mightier powers of expression, we may attempt the task of making fully known this gift, on earth "unspeakable."

Christ crowned within *insures direct divine guidance.* Himself becomes the believer's "wisdom." He directs by His counsels. He "orders" every "step" which is fully "*committed*" unto Him. He directs in every "path" wherein He is "acknowledged." "If any lack wisdom, let him ask and it shall be given him." He will give to all who will meet the conditions, of "asking," "seeking," "committing," and "acknowledging," the needed wisdom to rightly do their work. He directs through His *Spirit* and *Word*, and they ever both agree.

Any impression not in harmony with the Word is not of Him. His counsels will also be in harmony with the *spiritually enlightened* judgments of His people.

Jesus is an unerring Guide, and promises

to direct into "all truth." If we will always meet the simple conditions only upon which He promises to direct, we will be led in the "right paths." Fanaticism takes it for granted that God directs when the conditions of guidance are not met. "I will give you a mouth and wisdom which all of your adversaries shall not be able to gainsay nor resist," is the divine promise, and all may prove it, so that the "wisdom and spirit by which they speak will be to His enemies resistless. This is not the "foolish" wisdom of this world, but the "wisdom that cometh down from above," which is hid from the self-esteemed "wise and prudent;' but given by Christ to all who fully follow Him. This "wisdom" does not exclude human helps, as some have vainly thought, but appropriates them. If divinely directed Paul must needs seek Ananias for instructions, and Cornelius, Peter; and if many of the most spiritual minds in all the ages have been helped through the instrumentality of others, well may we beware of any tendency to *ignore* human helps. The indwelling King, more often, perhaps, than any other way, imparts His wisdom through such agencies. In your perplexity, He may direct you to Whedon's or other kindred commentaries, to your pastor or other spirit-

ual advisers. In your ignorance, He may direct you to Albion or other training schools of the "prophets" and "prophetesses," there to gain the needed instruction; or He may lead you out into life's great work-room, as He has Moody and many others, there to let work fit for work; or, like Paul and Elijah, in some "solitary" place, He may teach you face to face or all of these agencies combined He may use for your instruction. He will direct to the very helps best fitted for the upbuilding of each in whom He dwells.

The humblest pupil who is really in the school of Christ is "wiser" than the profoundest sage whose eyes have never been opened to the realities of eternity and things divine. As one has said, it were better to be "learning the alphabet in heaven than reading Greek in hell." The false feeling that "He doesn't lead in little things" has kept multitudes from His counsels. He says "in everything," and why dare to doubt His word? He directs the creation and development of the tiniest insect as well as the most ponderous planet. He guides in life's journey by pointing to each "path," and then directing every "step." "Mis-steps" and "crooked paths" inevitably come from neglecting His counsels. The plan of a building may be

perfect and the specifications explicit; but if the builder ignores them in regard to the little details of which the whole is made, the building will be marred. The all-wise Builder has a perfect life-plan for all. Its specifications cover every act and hour. He reveals it as they need to *all in whom He permanently abides.* At every point of need they ask, and He answers. He directs; they obey. If they do not *see* the reason, they know that He knows, and that is reason enough. He is their "mighty," "all-wise," "ever-present," and "wonderful" "Counsellor," and nothing is kept from Him. Nor will they "make haste" in any "step" or "pathway," until His will is *known. Then* they will be quick, true, and *cheerful* to advance. The King promises to impart needed wisdom, not only "sometimes," but at "all times" to those who retain His presence. When telegraph and telephone lines are in perfect order, messages are readily transmitted, otherwise they are lost.

Precisely so with believers; when prepared by the presence of the indwelling Perfecter, communication is easy, instant and distinct, otherwise, to the peril of the soul, imperatively, important messages are lost.

His sheep hear His voice and follow Him.

England's "angel of song" witnesses: "I do so feel that every hour is distinctly and definitely guided by Him. I have taken Him at His Word *in everything*, and He takes me at my word *in everything*. Oh, I can say now that Jesus *is* to me a *living bright reality*, and that He really, truly *is* more dear, more intimately nigh, than e'en the sweetest earthly tie."

Bishop Hamline testified: "I find no great difficulty in business only to keep my heart right. Whatever I do without the sensible power of grace is foolishly done, and I am ashamed of it; but when I feel Christ with me all seems done as it should be."

Truly has Dr Adam Clark said: "When the light of Christ dwells fully in the heart, it extends its influence to every thought, word and action; and directs its possessor how he is to act in all places and circumstances."

In accordance with this truth, that man of God, whose life has been declared an "eloquent sermon on the power of faith," George Muller, "Father of the Bristol Orphan Houses," says: "When I lose such a thing as a key, I ask the Lord to direct me to it, and I look for an answer to my prayer. When a person with whom I have made an appointment does not come according to the fixed

time, and I begin to be inconvenienced by it, I ask the Lord to be pleased to hasten him to me, and look for an answer. When I do not understand a passage of the Word of God, I lift up my heart to the Lord that He would be pleased, by His Holy Spirit to instruct me, and I expect to be taught, though I do not fix the time when, or manner how it should be. When I am going to minister in the Word, I seek help from the Lord, and while I, in the consciousness of natural inability as well as utter unworthiness, begin this, His service, I am not cast down, because I look for His assistance and believe that He, for His dear Son's sake, will help me. And thus, in this and other of my temporal and spiritual concerns, I pray to the Lord and expect an answer to my requests. Oh, I beseech you, do not think me an extraordinary believer having privileges above other of God's dear children, which they can not have; nor look on my way of acting as something that would not do for other believers. Make the trial! Do but stand still in the hour of trial, and you will see the help of God, if you trust in Him. Every believer is not called upon to establish an orphan house, etc., and trust in the Lord for means; yet all believers are called upon, in the simple confidence of faith,

to cast all their burdens upon Him, to trust Him for everything, and not only to make everything a subject of prayer; but to expect answers to their petitions which they have asked according to His will, and in the name of the Lord Jesus." Thus the Christ-crowned soul spontaneously seeks and obtains the divine Father's help and counsels in things both great and small. And although sometimes He says —

"The way is dark my child! but leads to light;
I would not always have thee walk by sight.
My dealings now thou canst not understand,
I meant it so; but I will take thy hand
And through the gloom
Lead safely home my child."

Yet the soul can sing —

"O! blissful lack of wisdom,
'Tis blessed not to know;
He holds me with His own right hand
And will not let me go,
And lulls my troubled soul to rest
In Him that loves me so.

So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith in Him
Than go alone by sight.

Chorus—

Were He may lead, I'll follow,
My trust in Him repose,
And every hour in perfect peace
I'll sing He knows, He knows."

CHAPTER XV.

CHRIST CROWNED WITHIN — RESULTS. FALSE FEAR BANISHED.

Fear not little flock. — *Jesus.*

Perfect love casteth out fear. — *Bible.*

Fear not * * * I am thy shield and exceeding great reward. — *Bible.*

True nobility is exempt from fear.—*Shakespeare.*

Fear is the mother of Faintheartedness, Dread, Discouragement, Cowardice, and several other sickly children which much resemble her. Against this weakening enchantress, more than fifty warnings are given in the Word. It is divinely declared that the final destiny of the "fearful" is with "murderers, * * idolaters and liars" in the "lake which burneth with fire and brimstone."

"Thousands," wrote Dr. Whedon, "are lost for want of exercising moral courage against the persecutions and contempt of the world." This fear "hath torment," destroys usefulness, endangers the soul, and is a part of "the works of the devil, which the great Deliverer comes to destroy. Hence, all in

whom "He has complete control are delivered from *fear of the world.*" This includes fear of both the *opinions* and the *persecutions* of men. The old cowardly standard: "What will *people* think?" is lowered, and "What will Christ think?" is lifted aloft. Wherein the world's thoughts, words and ways conflict with His, they are "thrust through and through." "What will the people of M think of you?" was said to a saint, engaging in unusual public work for her Master. "What care I for the *opinion of M.?*" was her ready response. Such fear had been cast out by Christ. Such feel: "In God I have put my trust; I will not be afraid of what man can do unto me." And "if God be for us, who can be against us?" They know that "God's hosts encamp about them to deliver," and that He, Himself, "will never leave nor forsake them." The "world," to them, is feared about as much as a swarm of gnats by Grant's triumphant armies. All in whom the Savior reigns, while living in this world, where the vast majority break, and hate His laws, will meet with persecution, and He will help them do it *fearlessly* "Ye are not of the world — therefore the world hateth you." "If they have persecuted Me, they will persecute you."

"Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me."

Sometimes this persecution comes by direct assaults from the devil, as when he attacked Christ on the mountain and Luther in his study, and sometimes is inspired by the perversity of wicked men, such as found expression in the cruel cry of "Crucify Him! Crucify Him!" of Calvary, which has been re-echoed in every age where Christ, in His completeness, has been lifted up and rejected.

All are familiar with the persecution of apostolic days. The dark days and darker nights of the dark ages were made hideous by its bitter cry from hardened human hearts. Luther, Knox, Huss, and their co-workers heard it; the Wesleys and their fellows were no strangers to its echoes, and this very year, in our own land, scores have been jailed for no other real reason than that they would persist in keeping Christ crowned within their hearts and obeying his counsels. The words, acts and influence of one fully controlled by Christ condemn everything contrary to His law, and hence disturb every unlawful business and conflict with everything unholy. The wicked world that hated Christ incarnate

will hate Him still when crowned in human hearts.

Satan is trying to palm off on the Church a Christ of his own creation — one that will provoke no conflict with that trinity of evil, "the world, the flesh, and devil;" an antiquated, sentimental, do-as-you-please being, who, notwithstanding his knowledge that it will ruin, will permit men to go on in sin, rather than warn them of the wrong and danger, lest he "hurt their feelings;" one who has neither the power nor the willingness to detect the difference between a deceiver and a saint, and has so little regard for the myriads of holy and harmonious beings that inhabit the heavens that he will permit selfish, impenitent, sin-saturated violators of divine laws and rejectors of the Gospel to pollute their presence forever; a weakly Christ who is powerless to quench the unholy fires of inbred sin that rage within the soul, and, from the ruins, found a heavenly kingdom; a "swordless" Christ, with no mission to destroy the powers of darkness; a Christ who is unable to meet the expenses of His Kingdom without courting the "world," pandering to the "flesh," and bowing, at least, to the "devil;" one who is too "good" and "merciful," and "lenient" to banish from His Kingdom all

things that "offend and work iniquity;' a senile sort of a being, that sanctions almost anything that the sinner sees fit to seek; a Christ who will permit sin, with all her horrid progeny: "Drunkenness, Revellings, Greed, Licentiousness,' and numberless kindred demons, to defy divine authority and all the rights of man, and crush beneath their feet a bleeding world, without protesting, and insisting that the wrong must cease; a Christ who will strike "thou shalt not" from the decalogue, and climax all infamy by granting "license" to engage in wrong, and then, as he beholds the ruin wrought, but sigh, "a necessary evil," and pass it on the "farther side;" a cowardly Christ, who carefully feels the public pulse, and then, trembling, conforms His plans thereto, lest His "influence should be injured" and He compelled to stand alone; a jolly, jovial Christ, who can joke and trifle with the sinner upon the very brink of doom; or, perhaps, a sour, sanctimonious Christ whose very look would freeze the Amazon.

Such a being, enthroned within a human heart, will invite no opposition from the enemy, for his kingdom has naught to fear. The soul, deceived, though it may be, is in league with satan, and doing well his work. How wonderfully have been fulfilled the words

of Jesus, "there shall be false Christs." What a sickening picture, compared with the reality —the Almighty, Kingly Christ of Creation and Redemption; He who "lived," "loved," "rebuked," "taught," "died," "rose again," "reigns" and will reign triumphantly over "sin," "false Christs" and their followers for evermore.

The "sword" mission of Christ ceaseth not until the "man of sin" is slain. His work of "tearing down" continueth until everything that "exalteth itself against God" is brought low. All in whom He reigns co-operate with Him in this great work. Their mission is to "tear down" the false and "build up" the true—to "slay" vice and "crown" virtue. As old, disease-infected hovels are torn down to give place to palaces, so they "tear down" the works of unrighteousness, that they may supplant with buildings of eternal strength and beauty. To do this work, requires just the courage Christ imparts.

He who, like the great German Reformer, can witness: "Should any one knock at my breast and say 'who lives here?' I would rpely not Martin Luther, but the Lord Jesus," will be able, like him, to fearlessly march against any worldly "Worms" though there be there, as many wicked men, and "devils,

as tiles on the houses." Spiritual cowardice is doing as much to hinder the universal coronation of the King as open opposition.

"Christ wants no cowards in His ranks
Who will their colors fly,
But calls for *noble hearted* men
Who are not afraid to die."

Though, like Peter, they come "cowards," He forthwith invites them to "tarry" at some "upper room" and they come forth with holy "boldness" and henceforth are earth's heroes. No longer slaves of "fashion," "customs" or "public opinion," in any form —

"They dare to *think* though others *frown*,
Dare in words their thoughts *express*,
Dare to *rise* though oft cast down,
Dare the *wronged* and *scorned* to bless.

"Dare from *custom* to depart,
Dare to *merit* fashion's frown,
Dare to love with all the heart,
Dare to tread each evil down."

Well aware are they that —

"Never on custom's oiled grooves
The world to a higher level moves;
But grates and grinds with friction hard
On granite boulder and flinty shard."

The fire caused by the "friction" instead

of being, as formerly, a source of alarm, is seen to be a real sign of onward advancement. "Cruel criticisms," and "ostracisms," and the still more cruel persecution of "bringing before councils," "imprisoning," "scourging," "torturing" and "burning at the stake" are but the sparks struck by the wheels of the "chariot" of the King in its ascent toward the celestial summits. My wife and self the other day entered the filing room of a saw-mill. The machinery was in operation, and we at once shrank back at the sight of a large and constant stream of sparks flying with apparent fury from the wheel clear across the room. She said: "I'll not enter." I thought "I should dread to stand where that stream of fire would strike me." Soon the operator came. In answer to our inquiries, he put forth his hand right where the stream seemed thickest, hottest and fullest of fury, without any harm. I then followed his example with like results. It was terrible *only in appearance* and was powerless to cause even the slightest sensation of pain. Soon the saw was sharpened, and then the sparks ceased altogether. So persecution's sparks, though sometimes threatening to behold, are powerless to permanently harm those in whom the Savior reigns. Though, as from Goliath

of old, the boastful "sparks" in fury a little while may fly, yet they but grant an opportunity to test the valor of those whose trust is in the Lord alone.

Apparent harm may come to such, but *real harm*, never. Therefore, they set their faces "like a flint" and *will not fear.*

Christ crowned and kept within is also a cure for all *fear of impending evil.*

The dread of "house breakers," "highwaymen," "sickness," "hard times," "accidents," "evil tidings," "darkness" and "being alone," which makes many so miserable, Christ crowned within is able to destroy. He reminds that "evil doers" are in His power, and that He can blight them in an instant, if He sees it best, as He did the enemies of Israel Otherwise, He will make their "wrath to praise Him" and the "remainder He will restrain." The "daylight and the darkness" are alike to Him, and all the "times and seasons" are subservient to His will.

Oh, child of weakness, thou art strong because protected by Almightiness!

"Surely He shall deliver thee from the snare of the fowler and the noisome pestilence." "Evil tidings shall not alarm thee because thy heart is fixed, trusting in the Lord." "Thou shalt not be afraid for the

terror by night, nor for the destruction that wasteth at noonday." "Because thou hast made * * * *the Most High thy habitation*, there shall no evil befall thee." "All things" henceforth "shall work together for thy good." "Borrowing trouble," worrying "about the weather," "fretting" because of "evil doers," "complaining of what can not be remedied," and other like discordant notes may be congenial to those who are suffering with "spiritual rheumatism" contracted by their prolonged stay in the cold climate of "unbelief;" but, to those in whom the Savior reigns — they are utterly abhorrent.

"In leaning upon the living God alone"— declares Muller, "we are BEYOND *disappointment* and BEYOND *being forsaken because of death, or want of means*, or *want of love*, or *because of the claims of other work*."

Rev. J. A. Wood witnesses: "This increase of power delivered me from all slavish fear of man or of future evil. I would as soon deny God as to flee before the offense of the cross, or flinch or quail under the reproach of Christ."

A well-known worker witnesses: "My soul rejoices in the fact that I am a total stranger to those shadowy forebodings that used to flit over my prospects. With regard to my

earthly sojourn, such as my health, my support, the welfare of my family, etc., I have not a single premonitory shade of feeling." Let us not forget that equally as blessed experiences are for us and that it is our privilege to so retain the fear-dispelling presence of the King, that with one of the saintliest souls of the present century, we may be able to say: "I have not a fear, or a doubt, or a care, or a shadow upon the sunshine of my heart."

Christ within *destroys the fear of death.* "That, through death, he might destroy him that had the power of death — that is, the devil — and deliver them who, through the fear of death, were all their life-time subject to bondage." Whedon says that this "is a deliverance even now from that *bondage* caused by the *fear of death.* To the atheist and skeptic, death is an endless night; to the heathen, a land of shadows; to the sinner, a vista of woe. It is Christ who, in death, has conquered death, and has opened to the believer's faith the blessed vision of life and immortality. Hence the saints of God have found their death-beds scenes of joy and triumph, and have left many a precious testimony of their deliverance from *fear.*" They know that the promise, "I will never leave

thee nor forsake thee," applies to their departure, as well as life's journey. They look into the depths of the tomb, and there they see a great light, for unto them "Death is swallowed up in victory." When crossing the river, they sing songs of holy triumph, and victoriously exclaim, "I fear no evil, for *Thou* art with me." They prove that Jesus meant just what he said when He declared: "If a man keep my saying, he shall never see death." One has said: "They will *see Jesus*, not death." To them, death is the end of all woe, and the beginning of unalloyed delight. It is ending time's perilous voyage, and amid the shoutings of angels and greetings of saints, entering the haven of eternal felicity. It is exchanging the dungeon for the garden of delights. It is coming home, after years of work and weariness. It is throwing off the clamps that have confined the spirit, and being made capable of doing and enjoying a million-fold more than here.

Godless men sometimes die like the beasts, with apparent unconcern; yet, often, in their last hours, like Paine, they feel that "it's hell to be alone;" or, like Hobbs, that they would "give the world" if they had it, "to live one day;" or like the skeptic Gibbon, who said: "My prospect of futurity is dark and doubt-

ful." Like a self-deceived man who lies down to sleep in the path of the oncoming express, willing "to take the risk," they are either crushed by Death before they confess their self-delusion, or else awake to a sense of their eternal peril only to utter the wail of hopeless despair.

How different the transit of those in whom the Savior reigns! Listen to their utterances —

> "As one by one they go,
> To what glory none may know."

"The best of all is God with us." — *John Wesley.*

"I triumph." — *Rev. A. C. Hall.*

"I am sweeping through the gates, washed in the blood of the Lamb," exultingly echoed Alfred Cookman, at the close of a life of "conscious union and conscious communion with God."

"The victory is won forever." — *Dr. Edward Payson.*

"I am encircled in the arms of love and mercy. I long to be at home! — Oh, I long to be at home!" — *Lady Huntington.*

"The sky is clear — there is no cloud." — *Toplady, author of "Rock of Ages."*

Bishop Hamline, soon after Christ was fully

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crowned within his heart, said: "At the call of the Church, I am willing to go even to death." Again, when very low, "breathing with difficulty," and feeling as though he might easily expire in a few minutes, with his wife away from home, he wrote: "If I should expire and reach Heaven before she returns, how wonderful it would be! I do not dread the journey more than she does her return, nor am I alone. Christ is with me and in me." Again: "I have been confined all winter, almost entirely to my house; but my confinement has been as a paradise. It seems as though only a thin veil separates my soul from glory; not from God, for I dwell as near to Him as my humanity can bear." Again: "I often wish to die. Holy joys so swell my bosom that I long, as Paul did, to depart and be with Christ." Still nearer his heavenly home, he said: "I am so filled with joy unspeakable, and full of glory, that I can scarcely contain the bliss. Heaven is so near; I am near to God and my eternal home." And, again, on the river's brink: "My desire to depart and be with Christ is unrestrained by conflicting desires."

Dr. Watson witnesses: "With reference to my departure from earth, I can say that for three years I have had a steady, cloudless

anticipation of dying in holy triumph, and the face of death is as familiar to me as an old friend. The hope of seeing my Savior and the dear Saints of Heaven — of having a glorious part in the first resurrection — of roaming through the new heavens and new earth with innumerable throngs of holy and happy companions, is real, abiding and full. I anticipate all these things with the same degree of certainty that men expect the sun to rise to morrow."

When Carvosso, the Christ-crowned class leader, was called to cross the river, "his heart seemed to dance with rapture, and when entering Paradise, he began singing: "Praise God, from whom all blessings flow," and, thus singing praises, entered the Eternal City, there to shine forever.

Listen to Jerome Russell, as, nearing the place where his body was to be burnt alive, he thus confidently and triumphantly encouraged another doomed to a like fate: "Brother, fear not; greater is He that is in us than he that is in the world. * * * The pain we suffer is short, and shall be light; our joy and consolation shall have no end. Death cannot part us, for it is already destroyed by Him for whose sake we are now going to suffer." When the "King" called Frances R. Haver-

gal, though amid severe sufferings, she could say: "'Spite the breakers, Maria, *I am so happy:* God's promises are so true. Not a fear." When told that she was really going, she said: "Beautiful — too good to be true! Splendid to be so near the gate of heaven! So beautiful to go!". When asked: "Is Jesus with you now?" she replied: "Of course. It is splendid! I thought He would have left me here a long while; but He is so good to take me now." At the last — "She looked up steadfastly, as if she saw the Lord; and, surely, nothing less heavenly could have reflected such a radiance upon her face. For ten minutes we watched that almost visible meeting with her King, and her countenance was so glad as if she were already talking to Him. Then she tried to sing, but after one sweet, high note, 'He,' her voice failed, and, as her brother commended her soul into her Redeemer's hand, she passed away."

When Carrie Carmen, with whom the author was personally acquainted, as pastor came to the "river's margin," perfectly conscious, "She gazed upward, and exclaimed: 'Beautiful! beautiful! beautiful!' One asked: 'What is so beautiful?' 'Oh, they are so beautiful.' 'What do you see?' 'Angels;

and they are so beautiful.' 'How do they look?' 'Oh, I can't tell you, they are so beautiful.' 'Have they wings?' 'Yes; and hark! hark! they sing the sweetest of anything I ever heard.' 'Do you see Christ?' 'No; but I see the Holy City that was measured with the reed whose length and breadth and height are equal, and whose top reaches to the skies; and it is so beautiful I can't tell you how splendid it is.' Then she repeated the verse beginning: 'Through the valley of the shadow I must go.' She then spoke of the loneliness of her husband, and prayed that he might have grace to bear his bereavement, and that strength might be given him to go out and labor for souls. (They were expecting soon to enter the ministry.) She also prayed for her parents, asking that they might make an unbroken band in the beautiful city. She closed her eyes and rested a moment, and then looked up with beaming eyes and said: 'I see Christ, and oh, He is so beautiful.' Her husband asked again: 'How does He look?' 'I can't tell you: but He is so much more beautiful than all the rest.' Again she said: 'I see the Holy City.' Then, gazing a moment, she said: 'So many!' 'What do you see, of which there are so many?' 'People.' 'How many are there?' 'A great many

more than I can count.' 'Any you know?' 'Yes, a great many.' 'Who?' 'Uncle George and a lot more. They are calling me. They are beckoning to me.' 'Is there any river there?' 'No; I don't see any.' Her husband then said: 'Carrie, do you want to go and leave me?' 'No; not until it is the Lord's will that I should go. I would like to stay and live for you and God's work. His will be done.' Presently she lifted her eyes and said: 'Oh, carry me off from this bed.' Her husband said: 'She wants to be removed from the bed.' But his father said: 'She is talking with the angels.' When asked if she were, she replied: 'Yes.' She then thanked the doctor for his kindness to her, and asked him to meet her in heaven. She closed her eyes, and seemed to be rapidly sinking away. Her husband kissed her and said: 'Carrie, can't you kiss me?' She opened her eyes and kissed him, and said: 'Yes; I can come back to kiss *you*. I was part way over.' She said but little more, but prayed for herself and for her friends. Frequently she would gaze upward and smile, as though the sights were very beautiful."

Thus all slavish fear of death, where Christ is crowned, is banished. For—

"Even in the Border Land,
The people have no need of sun by day
Neither of moon by night. These are no more
Their lights, for God Himself is risen up
To be to them an everlasting Light;
And unto Him alone they look with eyes
Which we must weep to see."

Far greater than the fear of death to some is the *dread of meeting God at the great Day of judgment.* Often, this fear is well founded on the fact that needed and known preparation for its great realities has not been made. Christ enthroned within, insures that preparation and banishes every fear. For "He that dwelleth in love dwelleth in God and He in him. *Herein* is our love made perfect, *that we may have boldness in the Day of Judgment.*" Such are able to feel and sing —

"Jesus Thy blood and righteousness,
My beauty are, my glorious dress,
'Midst flaming worlds in these arrayed,
With joy shall I lift up my head.

"Bold shall I stand on that great day,
For who aught to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame."

It is their "Commencement Day" when they receive their "diplomas" and are gradu-

ated with immortal honors. They fear the Judge and onlooking angelic hosts no more than the honored student does the officers who give him his degree. It is the glad long longed for day when the King eternal, before all worlds, shall say: "Well done" and "make ruler" of "many things."

Thus Christ crowned within changes dread of future judgment to glad anticipation of that greatest of all great days.

Fear of future punishment is also banished from all within whose hearts the Savior reigns. They feel like Eckhart's beggar saint, when finally asked by a learned man the hard question: "But if God shouldst cast thee into hell, what wouldst thou do?" He quickly replied: "I should have two arms to embrace Him withall. One arm is true humility, and therewith am I one with His holy humanity. And with the other right arm of love that joineth His holy Godhead, I would embrace Him, so He must go with me into hell likewise. And so I would sooner be in hell and have God, than in heaven and not have Him."

There comes a deep conviction of the justice and reality of the eternal hell of the Bible, which is the tragic consequence of sin, the penalty of the violation of divine law and resisting freely proffered grace. But there is

also a deep consciousness that through mercy the awful sentence is revoked, and the soul made meet for the society of the blest and of the Blesser. What wonder that it is ever on the alert to "watch" and "pray" and evermore retain the presence of the Almighty Banisher of such tormenting fears.

No wonder that when the angelic host proclaimed His advent to this vast empire of universal death that "Good tidings of great joy to all people" chimed throughout the entire universe. May no one do without Him.

"Why *should* you do without Him?
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.

"He calls you! Hush! He calls you!
He would not have you go
Another step without Him,
Because He loves you so."

Then shalt thou walk in thy way safely, and thy foot shalt not stumble. When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear or the desolation of the wicked when it cometh. For the Lord shall be thy confidence and shalt keep thy feet from being taken. — *Bible.*

CHAPTER XVI.

CHRIST CROWNED WITHIN — RESULTS. "RELIGION MADE EASY."

They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.—*Isaiah* 40:31.

I will run the way of Thy commandments when Thou shalt enlarge my heart.—*Psalms* 119:32.

In *Thy presence* is fulness of joy, at Thy right hand there are pleasures for evermore. —*Psalms* 16:11.

Make me to go in the way of Thy commandments *for therein do I delight.—Psalms* 119:35.

A well known evangelist has defined the "fulness" to be "*Religion made easy.*" And it applies to all in whom Christ has undisputed sway. He brings it about by *destroying utterly all love for sin, and creating an intense affection for the opposite.* Now, sin is hated and the world has lost its fascination. In the presence of the Divine Charmer, life is so wonderfully and sweetly transformed that

indeed we "love the things we hated and hate the things we loved." Every one of the King's "commandments" now is cheerfully "kept" because it is known that they are "right," and in *keeping* them there *is great reward*, a part of which is that He Himself is pleased.

Continually supplied by the King from the chalice of divine truth with the crystal soul inspiring water of life there is no craving for the putrid, slimy waters from the stagnant pools where deluded worldlings attempt to slake their thirst.

It has been truthfully said that: "Dancing, rink going, card playing, theater going, horse-racing, novel reading, and circus-loving professors are doing vastly more harm than open infidelity." They do double harm, they ruin their own souls and give the lie to our religion by acting as if its fruits were unsatisfactory and less desirable than these "rotten apples" of "Sodom." Worldly amusements, much loved as they might have been, seem like flickering tallow candles of satan's own lighting, and are forever rejected when the "Son of Righteousness" is shining in the soul. Listening to the soul entrancing melodies of the Divine Music-maker who henceforth makes the heart His conservatory of

music, the croaking jargon of the frogs of worldliness which ever haunt the dismal swamps of sin, becomes inexpressibly repellant.

The heart having become the banqueting house where the King of glory has come in to "sup with him and he with Me," furnishing the daintiest delicacies which His Kingdom can afford, all relish is forever lost for the dyspeptic viands which the devil serves in the dishes referred to. Joyously speeding onward in the chariot of divine love, on the "highway" cast up expressly for that purpose, with the King Himself for guide and His children for companions; with magnificent spiritual scenery on every side, refreshments of rare varieties at the King's expense as often as needed, a rare and healthful atmosphere all the year round, with the Royal assurance that "no good thing shall be withheld," and every day nearing the "mansions eternal in the heavens" already preparing for their magnificent reception, no wonder that they hate the very memory of the dismal, deceptive road that leads to certain ruin and loathe each by-path to the same as they would a serpent vile. Multitudes of believers witness that when Jesus took complete possession of them they suddenly "lost all taste" for the sinful society

of old companions, resorts and practices.

Often that which appeared most appalling became suddenly attractive. The early saints sought martyrdom and welcomed opportunities to expose themselves that they might win the martyr's crown.

James Baynham, burning at the stake, said: "In this fire I feel no more pain than if I was in bed, *for it is as sweet to me as a bed of roses.*" He who helped men to *gladly* suffer and die for Him is surely sufficient to enable us to *delight* in "speaking," "giving" and heeding all of His commands.

A prominent worker, in whose heart for years, the King has made His home, says: "I have gone through *a little persecution* * * * but what little I endured on that score was really *so sweet to my soul* that I was tempted to pray for persecution." He adds that he is able to understand perfectly the exquisite sweetness of martyrdom.

Madame Guyon confined four years in the French bastile because she would not part with Christ, could there write songs of sweet submission and holy exultation and exclaim with ecstatic joy: "The very stones of my prison appear like rubies." Christ-crowned souls, instead of becoming "sour" and "bluely" brooding over opposition or appar-

ent failure, thus rejoice in the pleasure which the King imparts.

If suffering is "made easy," much more is work. Dr. D. Steele says: "My spiritual life is no longer like a leaky suction pump — half the time dry, and affording scanty water only by desperate tugging at the handle; but it is like an artesian well of water, 'springing up unto everlasting life.' The Scriptures are sweeter than honey. Prayer and praise are a delight; the closet, with the door closed, is paradise regained. I am a free man in Christ Jesus — 'free indeed:' free from the fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened; my heart is enlarged toward sinners. I can't help preaching. As the boy said of the whistle, 'It whistles itself.' The stairs that lead to my pulpit are more inviting to my feet than the ivory steps of earth's mightiest throne. I am in full sympathy with Payson's declaration that he had rather a man would eat his dinner for him than preach his sermon for him. I find the most exquisite delight in exalting the King of Glory, and warbling in the ear of the universe my *Magnificat*." Another says that this enthronement "has given me such a love to the Savior and to His glorious Gospel as to make all my duties

sweet and delightful." Another faithful witness says: "The sovereign will of God at once seemed so sweet and blessed that I felt lost in the thought that God ruled over me and in me. I found myself praising Him for trial, sorrow, disappointment and loss. All my ransomed passions came rushing from their secret places, to do homage to His holy and adorable will.

That which before seemed either difficult or impossible, is now natural and easy. When others urged Frances R. Havergal to desist from parting with her jewelry — "No," she said, "my King wants them, and they must go; delightful to have anything to give Him. I can't go to India; but I can help to send some one." Again, when sick, with six months to wait before she could do anything, she wrote: "He has taken my will as I gave it to Him, and I am not conscious of even a wish crossing His will concerning me. I seem to be enabled to be PERFECTLY satisfied with whatever He chooses; and it is so nice." Nothing less than Christ within enabled John Bunyan, when in Bedford jail, for fidelity to the truth, to feel and write —

"The prison very sweet to me
Hath been since I came here,

And so would also hanging be,
If God would there appear.

"When they do talk of banishment,
Of death, or such like things,
Then to me God sends heart's content
That like a fountain springs.

"If they do give me gall to drink,
Then God doth sweet'ning cast
So much thereto that they can't think
How bravely it doth taste."

Under the blessed impulse, the like of which the King gives all in whom he has complete control, "Billy Bray," the converted Cornwall miner, who had "loved wickedness," exclaimed: "I told all I met what the Lord had done for my soul. I have heard some say that they have had hard work to get away from their companions; but I sought mine out, and had *hard work to find them soon enough to tell them what the Lord had done for my soul.* They said I was a madman; but they meant I was a *glad* man, and, Glory be to God, I have been glad ever since." A very worldly, talented and ambitious young lawyer, who, for some time, had been upon the very "verge of infidelity," after accepting Christ as his King, witnessed: "I had no hungering or thirsting after worldly pleasures

and amusements in any direction. My whole mind was taken up with Jesus and His salvation, and the world seemed to me of very little consequence. Nothing, it seemed to me, could be put in competition with the worth of souls, and no labor, I thought, would be so sweet as holding up Christ to a dying world."

A Christ-crowned college professor witnesses: "The impulse of Christian activity has changed from *duty* to *delight*. Instead of dragging himself to duty, there is a free, spontaneous impulse moving him to render, with gladness any possible service to his Master — not from fear of the law; but from love to the Law-giver." Another says: "Formerly, Sabbath services seemed long and tedious; now, they seem short and delightful." Another: "Before, it was hard work for me to get time to pray and read my Bible: now, I find many moments that I delight to spend in that employ." Another: "I once was a slave to Sabbath 'visiting' and Sabbath 'laziness;' now I love to keep that blessed day 'holy' unto my King." Another, "Formerly, I was inclined to 'find fault' with the church and the preachers; now I am *still more strongly inclined* to plead for them in prayer." Another: "It was very hard work for me to give; but

now I delight to *pay* my tenth, and give as much more as I can."

Another writes: "I used to write and talk of hard work. Thank God, I have learned to work under the lubrication of perfect love, in which there is no hardness and no friction. It is not duty that drives now, but love. * * * And, whether I see the undertaking successful or not, it is love that crowns it with sweet contentment in either case. My faith reposes; my love works. Rest of faith is labor of love."

Moody says: "I am so tired of the misuse of that word 'duty.' A man gets up in prayer-meeting, and says he has not much to say. People find it out before he talks two minutes; but he feels it his 'duty' to say something for the Lord, and fill up the time. What a nuisance!" He fully convinced a minister who was in error on this point, as follows: "Suppose that to-morrow was your wife's birthday, and you were to go and buy her a book for a birthday present. You take it home to her and say: 'This is your birthday. Here is a book for you. I felt it my duty to make you a birthday present.' Do you suppose she would accept that book?" Though, like Paul, "abundant in labors," of himself he says: "I do not know what strain is. The

work of the Lord is not mine. I haven't got to carry all the work. People say, 'How can you rest?' I go to sleep every night the moment my head touches the pillow. No man can succeed if he goes along loaded down with burdens. If your forehead is wrinkled, you can't draw men to Christ. God is not a hard master."

John Wesley was in this land of delight when he wrote—

"This happiness, in part, is mine,
Already saved from low design,
From every creature love;
Blest with the scorn of finite good,
My soul is lightened of its load,
And seeks the things above.

"The things eternal I pursue—
A happiness beyond the view
Of those who basely pant
For things by nature felt and seen,
Their honor, wealth, and pleasure mean,
I neither have nor want."

It becomes a sweet pleasure to do anything that will please the inreigning Redeemer King. There arises toward him a feeling like Garra, the escaping slave, had toward one who redeemed him at risk of life and cost of blood. "Uttering a wild cry of joy,

he embraced the knees of his deliverer and covered his feet with kisses." He murmured: "Garra, the slave of the son of pity — the blood-bought — always a faithful slave."

"No, not a slave," said his deliverer. "From this hour, Garra, you are as free as the air around us."

"Free!" he exclaimed, with face lighting with sudden joy. "Oh, then is the blood-bought free to serve — free to give himself away — free to let eyes, and hands, and feet, and heart all work till death for his massa! That is the blood-bought freedom; Garra never wish for more!" As the barbed arrow was being cut out of his quivering flesh by his preserver, "he bore it all with perfect submission, lying quiet, patient and lamblike," saying: "All good — all right, if cut deep — if give much pain; all love, all kindness; Garra kiss the hand." Notwithstanding weakness from fatigue and loss of blood, as soon as the arrow was extracted, he insisted on assisting his ransomer, and to each remonstrance he had but one answer: "The blood-bought loves; the blood-bought must work!" Thus it was the slave's "freedom" and delight to serve his new-found master; "Garra never wish for more."

And, in like manner, it is "made easy" and "delightful" for Christ-crowned souls to serve the beloved "Savior King," who hath redeemed them with His own most precious blood. Surely, it is more delightful to be among —

"The least of them who are the Lord's alone,
Than wear a royal diadem and sit upon a throne."

CHAPTER XVII.

CHRIST CROWNED WITHIN — RESULTS. HEAVEN ON EARTH.

The kingdom of heaven *is at hand.* — *Jesus.*

Thy kingdom come, Thy will be done *in earth* as it is in heaven. — *Jesus.*

Who hath delivered us from the power of darkness and *hath* translated us into the kingdom of His dear Son. — *Col.* 1:13.

The kingdom of God is righteousness and peace and joy in the Holy Ghost.—*Rom.* 14:17.

The kingdom of God cometh not with observation: neither shall they say, Lo here; or Lo there! For behold the kingdom of God *is within you.* — *Jesus.*

If I die tell the people *that I had heaven before I died.* — *Bishop Hamline.*

"After this I beheld and they were come unto the land of Beulah where the sun shineth night and day. Because this country was common for pilgrims, and because these orchards and vineyards that were here belonged to the King of the celestial country, therefore they were licensed to make bold with any of His things. Here, they were in sight of the city they were going to; also, here, they met

some of the inhabitants thereof; for, in this land, the shining ones commonly walked, because it was upon the borders of heaven. In this land, also, the contract between the bride and the bridegroom was renewed; yea, here, 'as the bridegroom rejoiceth over the bride, so did their God rejoice over them.' Here, they had no want of corn and wine; for, in this place, they met with abundance of what they had sought for in all their pilgrimage. Here, all the inhabitants of the country called them the "holy people." Here, they also beheld the "walks under bowers," "where the King delighted to be."

"O! blessed fellowship divine,
O! joy supremely sweet!
Companionship with Jesus here
Makes life with bliss replete.
In union with the purest One
I find my heaven on earth begun."

"I rise to walk *in heaven's own light*
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

"Amazing grace! *'tis heaven below*
To feel the blood applied,
And Jesus, only Jesus, know—
My Jesus crucified."

The "kingdom of heaven" is thus established within, the very moment that its King is crowned there.

Though, like the "mustard seed," it may seem a very small beginning; yet the chief elements of its advancement and felicity are all there. In the heaven to come, we shall be "free from sin." In the heaven begun, "being made free from sin," we have our fruit unto righteousness. Then, we shall "serve Him." Now, we are "servants of God" and "cheerfully keep His commandments and walk in the same all the days of our life." There, will be freedom from pain, tiresome toil, hunger, thirst, sorrow and persecution. Here, there is "exceeding rejoicing" in the midst of them. That heaven is the home of Jesus; so is this, in the hearts of His people. There, the "Lamb shall feed them." Here, "He leads them in green pastures," and whoso eateth of the bread He giveth "shall never hunger." Then, we shall "drink of the river of the water of life freely." "Now, "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Then, God Himself shall be with them Now, He says, "Lo, I am with you always." There, everlasting

life is theirs. Here, "He that believeth *hath* everlasting life." In "heaven above," death can never enter. In "heaven below," "whosoever liveth and believeth in Me shall never die."

In that temple, the "Lamb is the Light thereof." In this, He too is the glorious Light.

There, is one cloudless day. Here, they that follow Him "shall not walk in darkness; but shall have the Light of Life." There, shall be "fulness of joy." Here, "These things have I spoken unto you that your joy might be *full*." Then, peace will prevail. Now, we *are kept* by the "peace of God, that passeth all understanding," and those whose "hearts are stayed" on Him *are kept* in "perfect peace." Then, "the weary" shall be at "rest." Now, all who truly believe *do* enter *into rest*."

There, "we shall be like Him." Here, "if any man have not the spirit of Christ, he is none of His." Here below, though over but "few things," yet we are "rulers." There, we shall be "rulers over many things." Then, we shall be "kings and priests." But even now, we are a "royal priesthood." Then man shall wear "a crown of glory that fadeth not away." But now, "Thou crownest him with

glory and honor, and settest him over the works of Thine hands." Then, "angels" are to be our attendants. But even now, they "encamp" about us to deliver, and though invisible, we "are come unto an innumerable company" of them. Then, His people shall be satisfied. But even now, He "abundantly" "satisfieth" the longing soul. Then, ceaseless praises shall ascend to the triune God. Now, the doxology never grows tiresome. Then, we shall "inherit the kingdom prepared for us." Now, we are "heirs of God and joint heirs with Jesus Christ." There, they "*follow* the Lamb whithersoever He goeth." Here, they "follow Jesus." Heaven above reverberates with melodious songs of salvation. Heaven below almost rivals it as it echoes with kindred strains, as it rings with —

"O! how happy are they
Who their Savior obey
And have laid up their treasures above.
Tongue can never express
The sweet comfort and peace
Of a soul crowned with Jesus's love.

"That sweet comfort '*is*' mine
As the favor divine
I '*receive*' through the blood of the Lamb,
As I fully 'believe,'

What a joy I '*receive*,'
What a heaven in Jesus's name.

"'*Tis a heaven below*,
My Redeemer to know,
And the angels can do nothing more
Than to fall at His feet,
And the story repeat,
And the Lover of sinners adore."

Or with "Beulah Land" or any of the many soul inspiring songs of salvation that have compelled to forget, for the time, the "heaven to come," in the rapturous bliss of the heaven already begun.

Below, He supplies "all our need," and withholds "no good thing from them that walk uprightly." What more can He do above? Here –

"They are of a royal line,
All children of the King."

There, they have no closer relation to their Father.

There is to be endless progression. Here, they "shine more and more unto the perfect day."

Then, God Himself is to be the possession of His people. But now, all other blessings are crowned by the bliss that He *is*

"their inheritance." "their shield and exceeding great reward."

No wonder that Paul was puzzled in deciding which heaven to choose. It is to be feared that too often a longing to "escape the ills of this unfriendly world," and "at last gain heaven," comes from the unwelcome fact that the conditions of Christ's crowning in the heart have not been so met that He has come in and imparted the priceless knowledge of this "heaven below."

A "great multitude" have tested its reality. The writer has and *you* may.

"His name yields the richest perfume
And sweeter than music His voice:
His presence disperses my gloom
And makes all within me rejoice;
While blest with this' sense of His love
A palace a toy 'doth' appear;
And prisons would palaces prove
If Jesus would dwell with me there."

Dr. Steele in answer to the question: "Have you perfect satisfaction?" answers: "Yes. No. My present capacity for the love of God is filled; but so precious is the treasure, I am coveting a vessel a thousand times larger. This must ever be the experience of a being capable of progress. In this respect,

I count myself as well off in *my heaven below*, as I shall be in my heaven above." "For six years," he wrote: "there has been not only a new heaven above, but a new earth beneath, strewn with flowers and filled with springs bubbling with the purest joys. The society here is very select. Faith, hope, quietude, resignation, victory, and assurance here make their constant homes; while joy, gladness, rejoicing and exultation have their summer residences here, and the summer lasts nearly all the year. The Italian atmosphere is too transparent for doubt to live in. Guilt and fear and worry and discontent have never migrated to this cheerful clime. Temptation makes an occasional incursion but he acts as if he feels that he is an outlaw, There are old residents of this country who are by no means favorites with me, and I cut their acquaintance as much as possible, such as Ignorance, Forgetfulness, Misjudgment, Error, Inadvertence, Failure and a large family by the name of Infirmity. In fact, I have repeatedly cast my vote for their exclusion, but they insist that they have a right to remain since no statute lies against them. They say they are grossly wronged when confounded with an odious foreigner Sin who slightly resembles them in external appear-

ance, but is wholly different in moral character. I must confess that a close observation, extending through several years, demonstrates the justice of this plea. Hence I live in peace with these old citizens, but do not delight in their society. To glorify Jesus, I must say that my soul a witness is that the petition in the *Te Deum Laudamus*, 'Vouchsafe, O! Lord, to keep us this day without sin' is a prayer for a blessing attainable three hundred and sixty-five days in the year, and in leap year three hundred and sixty-six."

"For the benefit of all who are living where so many years of my own Christian experience was spent, in a dry and thirsty land, let me say there is a place of broad rivers and streams where —

'Grace, not in rills; but in cataracts rolls.'"

"From this goodly land I have no desire to return to the Sahara from which I have happily escaped; yet I will send to 'my partners in the wilderness' frequent reports of my explorations of this new continent. Everything here is on a magnificent scale."

Multitudes in whom the Savior reigns have been enabled to give a like favorable report of this "heaven on earth." They have felt that they had rather walk here, with Christ

enthroned within, "than with Moses yonder, with the pillar of fire over his head, or with uncovered feet at the burning bush," or "than to tread with the apostles the shores of Galilee."

An infinite distance above the grasp of the sordid, worldly mind is the blessedness of this kingdom. To the mere formal professor, its inexpressibly rich realities are sealed secrets; but, to all in whom the Savior reigns, they are revealed by the Spirit. Language is powerless to express the glory and honor conferred upon Christ-crowned humanity even here below. Almost fainting with rapture at the very thought, we wonder unto what proportions this "mustard seed" will grow, and sing—

> "And if our fellowship below
> In Jesus be so sweet,
> What heights of rapture shall we know
> When round His throne we meet?"

We ask: "If the revelations 'from glory to glory' are to be, in proportion, as wonderful as their beginning, as we have every reason to suppose they will, how can their blessedness be borne?" Doubtless our capacities, like the glory, many million-fold will be increased.

"To walk with my Redeemer,
Wherever I may be;
To know that Jesus loves me,
Makes Heaven on Earth for me.

"To hear His voice at twilight—
To breathe to Him my prayer;
To cast on Him all burdens,
And give Him every care.

"To feel His smile upon me,
As to His work I go,
Makes life a song of glory,
And *Earth a Heav'n below.*"

—*Anna M. Graham.*

CHAPTER XVIII.

CHRIST CROWNED WITHIN — RESULTS. HEAVEN ABOVE.

"There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundred fold *now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and IN THE WORLD TO COME ETERNAL LIFE."

"Father, I will that they also whom Thou hast given ME BE WITH ME WHERE I AM."

"If any man serve Me, let him follow Me. AND WHERE I AM THERE ALSO SHALL MY SERVANT BE. If any man serve Me, HIM WILL MY FATHER HONOR."

"He by Himself hath sworn,
I on His oath depend:
I shall, on eagle wings upborne,
To heaven ascend.
I shall behold His face—
I shall His power adore;
And sing the wonders of His grace
For evermore."

Heaven hereafter is an absolute certainty with all who obey their Divine King. It becomes to this life what the ocean is to the river, the fruit to the flower, and the "tree" to the "seed." God's spiritual "seeds" develop into, not "century," but "cycle" plants. The infinite magnificence of heaven is evidently as far beyond our present comprehension as the glories of the material universe are above the thought of an helpless babe. But enough has been revealed to make any conceivable earthly loss seem but a trifle, if heaven might thereby be secured. We *know* that there "the wicked shall cease from troubling," and cease FOREVER. Bloody-handed Persecution will be consigned to eternal oblivion. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for—

"No chilling winds, or poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

"There shall be no night there," nor will there be "need of the sun, neither of the moon to shine in it;" for—

"O'er all those wide, extended plains,
Shines one eternal day;

There God the Son forever reigns,
And scatters night away."

There "they shall hunger no more, neither thirst any more," for murderous Famine never can enter those fair abodes, and the King "shall feed them and lead them unto living fountains of waters." There will be no hypocrites there, for they will have been "appointed their portion" in realms that are far remote.

"The fearful and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, *and whosoever is not "found written in the Book of Life," never* can pollute the purity of this place by their presence. No drunkards nor *drunkard-makers* will be there. No "license" laws, legislators, or voters will be there. All will be in favor of Prohibition, and it will be enforced; for it is the King's commandment, and every citizen of the heavenly commonwealth from the heart will say: "Just and true are all Thy ways, O! King of saints." War, Pestilence, Poverty, and Crime will be powerless to appear in that perfect Place, for *Sin* and all her countless progeny of horrid woes forever shall be banished. Misjudgment, Error, Inadvertence

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and Infirmity, with all their kindred, will be sleeping the sleep that knows no waking. Doubt will be dead beyond all resurrection, and "Doubting Castle," by the explosions of the last great day, blown into billions of atoms. "Giant Despair" will be far, far away, beyond all sight or thought, in the dark dungeon of eternal Doom.

Death never can enter, for it shall be destroyed.

The world, the flesh and the devil, that Trinity of Hell, through whose power myriads fell for ever and millions more were vilely tempted have met their final overthrow and never more can even tempt the saints in light. As the chisel blows no longer are permitted to fall upon the statue that is perfected; so temptation's strokes can never come again upon those who, in heaven, are "complete" with Christ their King. None will ever tire, for there Rest will fan all weariness from every brow. Nor will she tire of her labor sweet through all eternity. And thus on and on forever and forever with tireless toil the saints shall serve Him night and day in His temple.

We shall all reign and be rich. Made "rulers over many things," we shall learn the secrets of the government divine and leading

legions, move with speed and joy on princely errands through the infinite empire of our King.

Our reign shall be *endless* and our riches *infinite.* We shall be "heirs of God and joint heirs of Jesus Christ to an inheritance incorruptible, undefiled, and which fadeth not away." We shall "inherit all things, and *the Maker of them.*"

There shall be no caste of color or of sex; all "shall shine as the stars," of different magnitudes according to degrees of holy character attained, but *every one* shall *shine* and shine *forever.*

There will be *endless progression.* Their King Himself shall "lead them." Following Him "they shall mount up on wings as eagles" in a sense never dreamed of here below. There will be employments and enjoyments suited to the infinite development of every faculty of the being.

Changing from "glory to glory," they will, forever, with holy exultation, keep on scaling heights that once, in the dim distance, seemed utterly unattainable, and, from their summits, others ever still shall greet the vision and invite by their exceedingly brighter and eternal glories.

It may be that the time will come when

present capacities will be a billion-fold enlarged, and then have before them an infinite number of such enlargements. "To my own mind," writes Bishop Foster, "when I look in the direction of the future, one picture always rises, a picture of ravishing beauty. Its essence I believe to be true. Its accidents will be more glorious than all my imagination puts into it. It is that of a soul forever growing in knowledge, in love, in holy endeavor; that of a vast community of spirits moving along a pathway of light, of ever expanding excellence and glory; brightening as they ascend, becoming more and more like the unpicturable pattern of infinite pertection; loving with an ever deepening love; glowing with an ever increasing fervor; rejoicing in ever advancing knowledge; growing in glory and power. They are all immortal. There are no failures or reverses to any of them. Ages fly away; they soar with tireless wing. Æons and cycles advance toward them and retire behind them. Still they soar, and shout, and unfold. I am one of that immortal host. Death cannot destroy me. I shall live when stars grow dim with age. The advancing and receding æons shall not fade my immortal youth. Thou, Gabriel, that standest nearest the throne, bright with the brightness that

dazzles my earth-born vision; rich with the experience of uncounted ages; first-born of the sons of God; noblest of the archangelic retinue—far on I shall stand where thou standest now, rich with an equal experience, great with an equal growth. Thou wilt have passed on, and from higher summits wilt gaze back on a still more glorious progress!"

Thus on and on forever,
The soul shall soar in light
While glories upon glories
Entrance its raptured sight.

There will be infinitely delightful music. "They shall sing a new song." With inexpressible joy and thanksgiving, with the "spirit and the understanding, also," the combined voices of earth's ages shall blend with celestial harmonies becoming the grandeur of those heavenly worlds. Ungodly choirs will never trouble there. All "tunes will be suited to the sentiment," and none will sing "too slowly." Doubtless "every person in the congregation—not one in ten only"—will join in the glad Hosannas.

"Who on earth can conceive
How happy they live
In the palace of God, the great King.
What a concert of praise

When our Jesus's grace
The whole heavenly company sing?

"What a rapturous song
When the glorified throng
In the spirit of harmony join!—
Join all the glad choirs,
Hearts, voices and lyres,
And the burden is, 'Mercy divine!'"

There will be glad recognitions, and sweet reunions with kindred spirits from earth.

If "Dives" could recognize the "beggar" in the spirit world, much more may we expect to know those who have been dear to us on earth.

"O! then, what raptured greetings
On Canaan's happy shore!
What knitting severed friendships
Where partings are no more?"

As the disciples intuitively discerned Moses and Elijah on the Mount of Transfiguration, so may we expect to recognize the saints above. Then shall we know "even as we are known." One has pointedly questioned: "Will we know less then than now?"

Beautifully has Bishop Foster written: "A day may unfold it. It will burst upon us like a revelation. We shall be speaking tenderly

to the weeping ones about us, sorrowful ourselves to leave them. * * * In a moment, in a twinkling of an eye, the whole scene will change. While the weeping living are yet caressing the still warm clay, the loving watchers will be lavishing their kisses of welcome. Not as strangers approaching some lone shore shall we depart, but as longed for pilgrims who return to open arms and welcoming hearts. I long to see Jesus, and angels who have watched over me and befriended, and all the great and good whose virtues have enriched the ages. I am certain I shall see crowding down nearest the shore some forms that will give me their first caresses; forms that will be more to me than all the jeweled hosts that circle the eternal throne."

Doubtless we shall behold foremost among them all the form of Him whose hands and heart were pierced to obtain for us so glorious an immortality.

Henceforth our friendships will be *eternal.* Hellish slander, hateful jealousy and blind misunderstanding never more can even attempt to alienate. Friendships of earth are often stronger than death; but take the deepest, purest and strongest that earth ever knew, raise it to the millionth power and then it is

simply in the infancy of its existence compared with what it is yet to be.

Time would fail even to mention all the sources of enjoyment in these celestial realms.

But above everything else and dearer than all others combined to the Christ-crowned saint will be the constant and cloudless vision of the King Himself.

There His abode will be with men, "and He will dwell with them and they shall be His people."

> "Knowing as we are known
> How shall we love that word,
> And oft repeat, before the throne,
> Forever with the Lord."

Call to mind all the real and deep enjoyments of which redeemed saints on earth are now participants, then let Fancy plume her wings and range the universe in search of millions more, then add to these all that the Archangels Ariel and Gabriel can recount, and remember that upon each is graven: INCREASING and ETERNAL, and some faint idea is obtained of the final future of all in whom the King is crowned.

CHAPTER XIX.

CHRIST CROWNED WITHIN. HOW AND WHEN.

If any man *hear my voice and open the door*, I will come in to him.—*Rev.* 3:21.

The Lord whom *ye seek* shall suddenly come to his temple.—*Malachi* 3:1.

"And ye shall seek Me and find Me, *when ye shall search for Me with all your heart.*"

The simple Word just as it reads above, BELIEVED and OBEYED is sufficient to ensure the coronation of the King in any human heart.

Jones the evangelist says:

"There was a knock at my heart and I know I got the doors open. It took me a week. How I pried and dug! But my trouble was not getting Christ in but getting the doors open."

"Knocking, knocking, who is there,
Waiting, waiting, oh, how fair.
'Tis a Pilgrim strange and kingly
Never such was seen before.
Ah! my soul for such a wonder,
Wilt thou not undo the door?

"Knocking, knocking, still he's there,
Waiting, waiting, wondrous fair!
But the door is hard to open,
For the weeds and ivy vine,
With their dark and clinging tendrils,
Ever round the hinges twine.

"Knocking, knocking, what, still there?
Waiting, waiting, grand and fair?
Yes, the pierced hand still knocketh
And beneath the crowned hair
Beam the patient eyes so tender
Of thy Savior waiting there."

"One says: "I was brightly converted years ago, have been baptized, a church member for years, and have received blessed outpourings of the Spirit. That is all good, but the vital question is: *Does Christ reign in your soul now?*

Another says: "I have peculiar views as to the higher life." But the question of the moment and all moments is, *have you the mind of Christ? Does He now reign within you?* And so reign that *yourself* and *those who know you best do not doubt it?*

Another says: "I am prejudiced against so high a state of grace."

Prejudice "is an opinion formed adverse to anything without proper grounds." It should

not be cherished, but resisted. Christ promises this "high state" and thousands of the best in the churches have experienced it, so that it is the most ridiculous folly to listen to stark blind prejudice in the face of these facts. An earnest enquirer testified in our meeting last week that "prejudice" had hindered her advancement. That God had just been showing her that "spiritual things are spiritually discerned" and that the reason she had been "prejudiced" was that she had lacked spiritual discernment. What was true of her applies to all who are enrolled in the dark schoolroom of prejudice.

The question that will not down remains—*Does Christ* NOW *reign within?*

Another says: "I never expect to get beyond Paul, and Paul never got beyond the 'O! wretched man that I am' experience of *Rom. VII.*" Such forget that Paul was there personating the experience of a sinner under conviction (see Whedon), and *that if they are living there, they need conversion.* Such fail to follow Paul into the next chapter and listen to his triumphant pæan of "more than conquerors through Him that loved us," and further until he testifies: "I am crucified with Christ, nevertheless I live; *yet not I but Christ liveth in me.*'

The above and all other excuses seem to be but ruses to escape the settlement of the one all important issue, "*Does Christ* NOW, *without a rival, reign within?*"

He never enters a heart whose doors are closed against Him. *Death*, not Jesus, "*breaks* in at last."

There must precede His incoming a deeply felt conviction of the truth *that He is needed.* And needed more than *anything else in the universe.* This conviction may be brought about by the consciousness of pride, envy, impatience, selfishness, fear, worldliness or kindred movings of the old nature within; or by contemplating the character, promises and commands of the King; or in other ways, it matters not how, only it must exist preparatory to His coming. It was not until the "heart and flesh" of David "cried out" for the living God that he was "marvelously helped."

When we can pray as he did, "There is none upon earth that I desire besides Thee," it will not be long before with him we can declare "It is good for me to draw near to God."

There must be an intense overpowering desire for Him to enter.

"Faint desires," "moderate desires," or

"strong desires," will not avail in this all momentous issue. There must be "*hunger*" and "*thirst*" of soul for His presence or He will never come. There must be the intensity of desire indicated by Thomas Harrison when he cried out: "O! God, if I can only get the fulness of love, the unction of the Holy Ghost upon me, so that I can win souls to Thee, *it is all I will ask this side of the grave and eternity*." 'I will enjoy this cleansing in the blood of the Lamb OR DIE."

There must be repentance for keeping Him out so long, and the failures that have been caused by it.

For wrong words spoken, questionable deeds done, evil thoughts harbored, duties neglected, enjoyment lost, usefulness impaired, cleansing deferred, holiness hindered, and perhaps *souls lost* because of this "keeping out" of the King from His rightful place in the heart, there must be deep, heartfelt contrition; and besides this, the foul indignity offered Him by compelling Him to either wait or go away when, for long months, or, perhaps, longer years, with kingly robes, He stood knocking and waiting admittance, demands repentance in "sack-cloth and ashes," and even then none but He would forgive so unprovoked an insult.

Confessions often have to be made; Rev. J. E. Searl says: "I had to confess that my boasted theory (full salvation by works), was an error, and that while I thought I was seeing clearly, I was blinded by prejudice and the sin of unbelief. Sad confession this for a minister who, for a quarter of a century, had been preaching the Gospel, and known as a revival preacher! To become nobody and go down as a seeker, was not a little humiliating; but I did it and it lifted a mighty load from my heart, and I realized the benefit of making a clean breast of it, and I would recommend the same course to others." "My life," he said: "seemed stained through and through with sins and failures. * * * I was afraid to live or do anything any more, unless I were cleansed from inbred sin, which I saw, like a strong enemy, intrenched in my nature and jeopardizing my ultimate salvation."

Repentance and Confession must be deep enough to lead to the complete forsaking of wrong, otherwise it were mockery which would but more deeply increase the guilt.

Wrongs must be righted. Christ would as quickly dwell in the heart of a devil as of a man who can and will not make restitution, where he has wronged another. Mr. Finney says that in his great revivals, "Restitution,

sometimes to the amount of thousands of dollars, was made by those who had been guilty of fraud, or over-reaching in business." It is better to suffer a little here than *hell* hereafter.

He must be sought with a *forgiving spirit.* If we forgive not men their trespasses, *He will not forgive ours,* much less dwell in our hearts, for He has expressly said so; hence the hope of a jangling, unforgiving man is simply a *delusion.*

He must be sought with *pure motives.* The prime motive must not be happiness, for "devils might pray with as pure a motive as that;" neither that we may have as "bright an experience" as another, but that we may be useful, win souls, meet the end for which we were made, and thus glorify our Maker.

One impure motive in our seeking will forever bar the door to the incoming of our King.

The conditions upon which He offers to come *need to be known;* hence the value of the counsel of those who know and have met them, and the imperative need of *searching, as for priceless treasure,* the Word where they are clearly revealed.

These conditions must be met.

Nothing conceivable can take the place of meeting these conditions. Good desires,

resolutions, works, tears, fastings, strugglings and prayers weigh nothing when put instead of the divinely ordained conditions upon which the King agrees to come. These conditions are so simple and plain that a little child can meet them, and are as easy as an Infinite God can make them. They are truly glorious expressions of the wisdom, righteousness, and love of a Creator and Father who "remembreth our frame" and "delighteth in mercy." They are summed up in just two words, OBEY and BELIEVE. Who could even desire less than this? OBEY THE KING AND BELIEVE HIM, and as truly as thou livest He will come and take possession of thy soul and make thee His "peculiar treasure." Be solemnly warned right here, by the sad example of others, of the mad folly of attempting to substitute some other way instead of the divinely decreed conditions of "OBEY and BELIEVE."

Harrison says: "I bow my head in shame, and confess that in my inmost soul I staid away, distrusting Christ; but studying books, studying the Bible, and doing everything I could, but *the one thing* that would have brought the blessing to my poor heart." Soon after this, he *submitted* and *believed.* Alone with God, he vowed: "Here I am; if I don't

get the blessing before the Academy bell rings, I will stay here till morning." In three minutes he jumped to his feet shouting: "Glory to God!" with the consciousness that Christ had come. After weeks of futile strugglings and wrestlings, Carvosso *yielded* fully, believed Christ, and "just at that moment," His "heavenly influence filled the room."

Have you met these conditions?

Are you meeting them?

One says: "I have not the bright experience that others speak of? Have you a bright experience that *you* speak of?

If not, may not the reason be that these conditions, *which must be met*, in order to have a "bright experience," are being forgotten?

Are you fulfilling all the vows you ever made to God? To man?

Do you feel "hard" towards *anyone?*

Do you neglect the means of grace?

Are you doing anything that you cannot engage in, in the name of the Lord Jesus and for His glory?

Is your time fully consecrated to Christ?

Are you determined to spend all your time as He may direct? Are you doing so?

Is your influence fully subject to His will?

Are you determined to forsake all places

and companions, that would, in any way, compromise the cause of Christ?

Is your property fully consecrated?

Are you using it as you believe Christ would, were He in your place?

Will you thus use it hereafter?

Do you believe the Word means just what it says where it commands to lay aside "ALL FILTHINESS OF THE FLESH AND SPIRIT?"

Are you obeying the command?

Have you done all you could to bring about a reconciliation with all who may have anything against you?

Are you willing to go a great deal more than "half-way" to do so?

Do you love to be corrected when in the wrong and do you take such correction kindly?

Can you sing from the heart—

> "Here I give my all to thee,
> Friends, and time, and earthly store,
> Soul and body, thine to be,
> *Wholly thine for evermore?*"

One says: "Who is sufficient for these things?" The answer is: "*Everyone*, with God's help," and that is ALWAYS given to all who TRY WITH ALL THEIR MIGHT AND TRUST WITH ALL THEIR HEART. Then meeting this condition let us NOW, once and forever, settle

the matter of complete obedience, by making our own, the following beautiful consecration prayer—

"Take my life and let it be
Consecrated Lord to thee:
Take my hands and let them move
At the impulse of Thy love.

"Take my feet and let them be
Swift and beautiful for Thee:
Take my voice and let me sing
Always only for my King.

"Take my lips and let them be
Filled with messages for Thee:
Take my silver and my gold,
Not a mite would I withhold.

"Take my moments and my days,
Let them flow in endless praise:
Take my intellect and use
Every power as Thou shalt choose.

"Take my will and make it Thine,
It shall be no longer mine:
Take my heart, it is Thine own,
It shall be Thy royal throne.

"Take my love, *my God I pour*
At Thy feet its treasure store:
Take myself, and I will be,
EVER, ONLY, ALL FOR THEE."

Dearly beloved, if these words find a full response in your heart, then you are saying: "Glorious King, I do hear Thy voice, I do open the door of my heart, I do seek Thee, with all my soul;" and you are meeting a part of the condition upon which His incoming depends. In order that it may be positively known, without the semblance of a doubt, when this part of the condition is complete, He expressly promises that "If in anything ye be otherwise minded, God will reveal even this unto you." Let the consecration be laid open to His all-searching sight, and rigidly tried by His written Word, and, if anything is still lacking, He will "reveal" it even as He has promised. At just this point, thousands have felt it their duty to give up "Societies" whose atmosphere has been uncongenial to spiritual growth; others have here paused and cremated their tobacco, or buried their opium in some nameless grave; while others, under the stronger than electric light of the Spirit and the Word, have turned from the altar of worldliness, where, unwittingly, they had been worshiping, laid aside the costumes of her devotees, and henceforth brought to their adorable Lord the time and means that they were wont to waste on outward show. When all is really consecrated,

the consciousness will be given, and then, being OBEDIENT, the soul is ready for the ACT of FAITH. What seems more reasonable than that children should OBEY and TRUST their Father? or that subjects should their Sovereign? God is our Father and Jesus is our King, then what more reasonable than that we should BELIEVE and OBEY THEM. Breathing is sometimes very laborious in the valley; while it is delightfully easy on the mountain top. In the valley of Disobedience, believing is absolutely impossible, but upon the mountain top of complete consecration, it is as spontaneous as breathing at Bay View. "I can't believe," is simply a canting way of saying "I wont obey!" It is an utter impossibility to believe that the King will take His abode in the heart which is not fully obedient, for He has never agreed to; but, when the consecration is complete, it would be an Infinite sin to doubt His coming, since He has expressly promised it.

One asks what are we to BELIEVE? Believe HIM. He said He would come and make His abode in the hearts of those who would "keep His commandments." His Word declares that "if we walk in the light" and "confess our sins," that He will come and forgive and "cleanse from all sin." BELIEVE that.

Did He ever trifle with men? His word further states that "In the day" that we seek Him "with all the heart," He will be found of us. BELIEVE IT. Millions have tested it and all proved it true.

He, in scores of places, promises these things if we will *obey* and *believe* Him. And praise His name, there is not one real reason in all the universe why we should not do both. Carvosso says: "When I began to exercise faith, by BELIEVING, I shall have the blessing now, at once I was emptied of sin and self and filled with God." We sometimes get over-anxious about the "blessing." We need to OBEY and BELIEVE and let the great Blesser regulate the blessing; that is His work not ours, and He will do it well if we will trust Him to. He will come and in His own way, probably differently to each person, will make His presence known. One asks: "How about the witness of the Spirit?" God says: "*He that believeth hath the witness in himself.*" If one has not the witness it must be because his faith is defective, for God cannot lie.

"For He the witness gives
To loyal hearts and free
That every promise is fulfilled
If faith but brings the plea."

Then why not—

"Swing the heart's door widely open
Bid Him enter while you may!"

For—

"He has waited long—is waiting still
You treat no other friend so ill."

Then—

"Rise, touched by gratitude divine,
Turn out His enemy and thine,
That soul-destroying monster sin,
And let the Heavenly Sovereign in."

Forget your "peculiar views," your "position" and everything else for a time, if need be, and attend JUST NOW to the coronation of the King within you. Satan has made some believe that "time" could take the place and do the work of Jesus in the heart. Others have hoped that "death" would cleanse from sin and fit for heaven. But that can never be. God's plan is that just WHEN we open the door; just *when* we seek with all the heart; just *when* we bring all the "tithes into the store-house that just THEN our Sovereign shall "SUDDENLY come to His temple."

Thus He came to the disciples at Pentecost, to Cornelius and his company, to Carvosso, Fletcher, Wesley, Mrs. Edwards, Hes-

ter Ann Rogers, and thousands of living witnesses.

It is said of Mr. Moody that, in his earlier life, on one occasion, when conducting an altar service, he asked two Christian ladies to talk to the penitent. They replied, "No, sir; Mr. Moody, we are praying for you." "Praying for me, am not I trying to live right and get to heaven?" he answered. "Yes, Mr. Moody," they continued, "but we are praying that you may have a clean heart." He went home convicted, and praying: "Lord God show me my heart. Let me see it as it is." Afterwards he testified: "When the light of heaven poured in upon my heart I saw it was full of Moody, and full of selfishness, and full of worldly pride; and then I said 'Lord God help me to

> Cast every idol out
> That dares to rival Thee.'

And the Lord came and washed out all unrighteousness from my heart, and from that day until now I have never preached a sermon that did not win souls."

Harrison says: "I thought to take hours to get it; but God showed me an easier way, and as a flash of light from the sun, when the clouds are parted, so the glorious light of

God flashed into my soul, and it has left peace without a ripple, joy without sorrow, freedom without bondage, power without limit, an ocean of love shoreless and fathomless." Dr. Peck met the conditions, while crossing a river, and he says: "*Quick as lightning* I felt that God would bless me and write His commandments upon my heart. He says that THERE and THEN an indescribable change passed through all the avenues of his spirit.

Another says: "*The moment I believed* the witness was given indubitably clear."

"In an instant," says another, "I felt a giving away in my heart, and, in a moment after, I felt an indescribable sweetness permeating my entire being."

When Dr. Levy said: "It does NOW, THIS INSTANT, cleanse," he witnesses that "AT ONCE" he "had a new and wonderful sense of the presence of Christ." Bishop Foster says that following his CHOICE there was IMMEDIATELY, "Rest in God" and inward content.

Bishop Hamline witnessed that having met these conditions "SUDDENLY" the "hand omnipotent" was laid upon his brow. Dr. Steele says that he reached a point where he INSTANTLY "dropped all earthly good—repu-

SCHOOL OF THEOLOGY

tation, property, family, friends, and everything;" and that then, in "THE TWINKLING OF AN EYE," Christ stood forth as his Savior, "all radiant in His loveliness; chiefest among ten thousand."

That this experience is not for "ordinary people" is simply one of satan's lies. It is promised to all and thousands of "ordinary," as well as extraordinary, have proved its blessedness.

If Christ has fulfilled His promise and come to the ones just mentioned, and many others that might be; He will come to every one when the same conditions are met. Then, what can we consistently do but *just now* fully meet them. Let this MOMENT seal the matter for time and eternity. Why not? JUST NOW the "refining fire" is ready to fall, God is promising, the Holy Spirit interceding, and the Savior is waiting to enter. THIS VERY MOMENT the Fountain is open, the blood efficacious to cleanse, and the Spirit mighty to endue with power. THIS INSTANT we need the King within to control our powers and lead us forth into the fields, "already white unto the harvest." AT THIS VERY POINT, satan fears it, angels hope for it, and all heaven expects it. THIS SECOND, souls are perishing that we might be helping to save,

and death may seize us, and the great eternity appear. Then let this decision be full and final and indicated by signing the form of consecration at the close of this chapter, and then, in the strength of your Almighty Helper, win as many other names to fill the blanks beneath your own as lies within your power. For "they that turn many to righteousness shall shine as the stars forever and ever." From this MOMENT may Christ be crowned within your heart. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that CHRIST MAY DWELL IN YOUR HEARTS by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ, that passeth knowledge, that ye might be FILLED with ALL the FULNESS of GOD.

"Now unto HIM that is ABLE to do EXCEEDING ABUNDANTLY ABOVE ALL we ASK or THINK, * * * unto HIM be GLORY in the church by Christ Jesus throughout ALL AGES, WORLD WITHOUT END. Amen."

O! Christ, I used to say,
Help me to come to Thee;
But can I say it now,
When Christ *hath* come to me?

Dear presence in my soul,
Where Thou dost find Thy rest!
Why seek Thee in the skies,
When dwelling in my breast?

The mother seeks her child,
When wayward it doth roam;
But seeking hath no place
When it is safe at home.

His voice is on my lips,
His tears bedim mine eye,
His home is in my soul,
He can not be more nigh.

O, no! He is not now
A Christ that dwells apart;
But more as life with life
He dwells within my heart.

—*Prof. Upham.*

The writer trusts that most who read the preceding pages will feel HERE and NOW like making, and then winning others to do so, this

CONSECRATION COVENANT.

Desiring, above everything else, the crowning of Christ within our hearts, that we may be able to

meet the end for which we were made, we do HERE and NOW, by His grace, "seek Him with all our hearts," and for TIME and ETERNITY determine to FULLY SUBMIT to His will, and IMPLICITLY TRUST Him to come as He has promised, cleanse from all sin, and reign forever within our souls. We will try and daily remember each other in prayer.

"High Heaven that 'hears' our solemn vow,
The vow, renewed, shall daily hear,
Till in life's latest hour 'we' bow,
And bless in death a bond so dear."

NAMES.	DATES.
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NAMES.	DATES.
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CHAPTER XX.

CHRIST CROWNED WITHIN.—HOW RETAINED.

"As ye have received the Lord Jesus, so walk ye in Him."

"He is able to keep that *which I have committed unto Him.*"

Keep Christ, and He will keep you.

He will remain on the same conditions that He entered, *i. e.*, Obedience and Faith. He never leaves the obedient and believing. Obedience will be tested; let it prove true. All being consecrated to-day, all that is seen and unseen, known and unknown, the question is irrevocably settled that all is God's; and the thought of disobeying must never be harbored for a moment. There will be solicitude to know the divine will; but once known, to do it or die in the attempt, is a foregone conclusion. It is as if a man should deed a house, with all its contents, to a friend. There might be a great many little things that he would not think of when he made the deed; yet should he afterwards remember them, he would also recollect that they were

no longer his, because he had *deeded them away*, and now to try and keep possession would be wrong. The Christ-crowned soul, with all its appurtenances, is deeded away to its rightful Lord, and ALL is His. This consecration must be kept complete. Faith must be continually exercised. We "walk" and "live" by "Faith," not "sight," nor yet "feeling." If we are believing and obedient, feeling or no feeling, we have Jesus; and, as one has said, "that is better than all feeling." If His presence becomes dim, then obediently, believingly, and expectantly, "look" for His appearing until He comes, and it will not be long. Harrison testifies that he has never been left "for a moment."

STUDY the Word. It is the "sword of the Spirit." It is "able to build you up, and give you an inheritance among them that are sanctified." How many verses have you been in the habit of committing thoroughly to memory per day? — per week? — per month?

It is needful to study the Bible "topically" and by "course," but nothing can take the place of 'learning it by heart." *That must be done, or failure is invited.* "Let the word of Christ *dwell in you* richly," is counsel that can be slighted only at the soul's peril. *Always carry the Word with you*, and take

time to commit at least three verses a day. A part of the Spirit's mission is to "bring to our remembrance" the words our King has spoken; but He cannot do this unless we first store them in our minds. If we neglect the Word, we will soon discover that Christ is neglecting us.

There must be much private prayer. As the King came, so He stays in answer to prayer. A prayerless man is a Christless man. Satan rejoices when Christians begin to curtail their seasons of devotion.

There must be attendance on all the means of grace. This, of course, applies where it is possible. Sometimes absence is pleaded because the pastor is not "liked," does not "preach holiness," or the church is "dead," or some other similar sickly excuse. The Word commands: "Forsake not the assembling of yourselves together;" and it is just as much a sin to break this as any other commandment. The King *abides* only with those who keep His words.

All low or unseemly conversation, of course, will be avoided and rebuked, and foolish jesting will need to be laid aside.

An *humble* and *forgiving* spirit must be maintained. No *controversies* should be held with conscience or with God. Prompt and

cheerful obedience should be rendered. Be "led by the Spirit," in harmony with the Word.

Cheerful, systematic, and *proportionate giving should be practiced.* "Let every one of you, on the first day of the week, lay by him in store as God hath prospered him." Many have been ruined by lying to God as to their property. They have agreed to consecrate all to Him, and act honestly as His stewards, and then have kept back part of the "price." Such perfidy precedes ruin. "One-tenth for the minimum, and more, if possible," is a rule which, if adopted and cheerfully adhered to, will never be regretted. If followed, the church would no longer be tempted to resort to questionable and sinful expedients to meet her expenses.

Keep sweet. Wrong must be rebuked, both by voice and example; but let it always be "in love." There will be opposition, prejudice, misunderstandings, and, perhaps, a little persecution. The Christian's business is simply, by divine grace, to meet those things as His Master would, just as Gibraltar meets the waves. Let the coldness of others drive to prayer and holy activity for their enkindling, and *not* to the land of worry and sour "ungodliness."

Christ must be confessed in all His offices. Fletcher failed five times because he neglected to confess the full extent of the divine work in his soul.

Bishop Hamline wrote: "For some eighteen months, I was like Sampson, shorn; because I did not fully confess God's goodness toward me." If we are ashamed of Him, His words, or work, He will be ashamed of us. If these men lost by this neglect, how foolish for weaker ones to persist in such a course. With the deepest humility, Christ should be credited for all He does within the Heart.

There should be constant engagement in soul-saving work. The indwelling King will prompt to this, and His promptings should be swiftly followed. How many have you tried to lead to Christ this week? How many do you weekly warn of their danger, or invite to church, or to Him who alone can save? This cannot be neglected without great danger. The King decrees: "Go WORK to-day in My vineyard," and we have solemnly pledged to OBEY in everything. Then we can but go.

Spiritual society should be sought. This is one of the means the Master has designed to encourage His people, and it should never be ignored. Hence the helpfulness of

conventions and camp-meetings, as well as humbler gatherings, where spiritual giants assemble to counsel and to pray.

Spiritual books and papers should be read. One has foolishly said: "I read my Bible and therefore need no other reading." As well might the citizen say: "I read the constitution of the United States and therefore need no further information of my country." A perusal of the lives of such saints as Carvosso, Hester Ann Rogers, Wesley, Whitfield, Finney and kindred souls, have set thousands of hearts on fire. Every Christian will, of course, take his own church paper, and therein will receive much help, and then, aside from that, there are many periodicals whose aim is solely to aid in spiritual things, and often they are wonderfully helpful. Let them be read.

"WATCH *and pray*, lest ye enter into temptation."

"Eternal vigilance" is the price of this new-found freedom. The enemy, directly and through the world and the flesh, will persistently attempt to surprise, defeat and ruin, and there must be vigilant WATCHING or he will succeed. One has said, "I have the *watching* power and Christ has the *keeping* power, and putting both together I get along splendidly."

Some have vainly thought that after Christ was crowned within, that the servant would be greater than his Lord, in that He would be exempt from all temptations. Such fall easy victims to their foe.

Others have wildly imagined that it were an absolute impossibility for them to sin. That they were more highly exalted than glorious Paul who, mighty as he was, must yet needs WATCH, "lest, by any means," he should finally become "a castaway." Such errors need only to be mentioned to be shunned.

Some have taken back a part of the conditions upon which Christ promised to come and stay, and then, notwithstanding the absence of the evidence of His presence, persist in professing the continuance of His work within them, and thus dancing the "giddy dance of presumption," they present a pitiable spectacle to all beholders. They failed to WATCH.

Others, forgetting that as, through some defect, a telephone line may fail to properly transmit the message designed; so *human infirmity* may sometimes fail to rightly transmit the message from the skies; claim to be always *infallibly* directed in everything, and condemn all who differ from them. Mistak-

ing the products of their own fancies for the voice of Deity, they are led into many hurtful errors which greatly injure their influence and bring reproach upon the cause of Christ.

Occasionally, one in whom the Savior dwells, in the presence of pulpit and pews that glow not with holy fire, becomes, like Elijah, when forgetful or ignorant of the seven thousand that were true, and is tempted to cowardly forsake the work of God and spend the strength He gives in idly bewailing the evils of the day. He forgets that the prayers and work of one in whom the Almighty makes His abode may bring the holy consuming fire from above that will melt both preacher and people though they be as cold as Arctic's ice-bound zone.

It should never be forgotten that the church is the divinely instituted organization for doing Christ's work, and, though far from being infallible, yet it is the "Bride of Christ," and, as such, demands our reverence. Souls in which Christ really reigns love His church, and show that love, not by forsaking her because of her imperfection, or her perils; but, like Finney, Wesley, Luther, and Christ, Himself, by wisely and lovingly trying to purge away her dross, and destroy her foes. Therefore it is needful to WATCH against any

spirit of bitter alienation from the Church of Christ.

KEEP OBEDIENT and BELIEVING, and Christ will KEEP YOU forever.

"Finally, — be strong in the Lord and the power of His might.

"Put on the WHOLE ARMOR of God, that ye may be able to STAND against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the WHOLE ARMOR of God, that ye may be able to withstand in the evil day, and, having done all, to STAND.

"STAND, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the Gospel of peace; above all, taking the shield of FAITH wherewith ye shall be able to quench ALL the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the Word of God. PRAYING ALWAYS with all prayer and supplication in the spirit, and WATCHING thereunto with ALL PERSEVERENCE and supplication for all saints; and for *me* that utterance may be given me, that I may

open my mouth *boldly*, to make known the mystery of the Gospel."

Now, "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father" and who "is able to KEEP 'us' FROM FALLING and to present 'us' faultless before the presence of His glory, with exceeding joy, to the only wise God, our Savior, be GLORY and MAJESTY, DOMINION and POWER, both NOW and EVER."

AMEN.

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"Ye shall be witnesses unto me," said Jesus, as he hastened from earth to his home above. He intended that we should use all the sense and grace given, and in every lawful way fulfill his parting counsel.

At home and abroad, in the kitchen and the palace, in the office and on the street, in the pulpit and the pew, by pen and by press, God's saints, with burning zeal, are putting in practice with rapturous joy their Master's last command.

Autograph writing, which many have looked upon as drudgery, instead may prove a delightful occasion of keeping Jesus' parting words. It may give an opportunity to witness burning words that the sanctifying Spirit may make glow with holy heat long after the hand that wrote them is palsied in the grave. Selections from the Bible are always appropriate, and, if judiciously chosen, can but be blessed of God.

As many prefer rhyme, it is well for us, in this respect, to become "all things to all men," and sometimes put the truth in that form. I append the following, not as models, but illustrations Some apply to one class of persons, and some to another.

May you ever truly love
Him who came from heaven above;
Then a victor you will be,
Here and through eternity.

Every day of life is sweet,
If for heaven the soul is meet;
And forever you'll rejoice,
If you make the Christian's choice.
May that choice your portion be,
Here and through eternity.

Through faith in Christ I now am free
From all of my iniquity.
I hope in heaven a crown to wear,
Dear ——, will you meet me there?

—*Mrs. M. W. K.*

When tempted and tried in the tempest and tide,
Turn to Him who hath died for your soul to provide;
His willing assistance he ever will lend,
And guard you, and guide you, and keep to the end.

Earthly honors, wealth, and pleasures,
Like the dew before the sun,
Sparkle for a moment only,
Then for evermore are done.
But the glory that is given
In the ways of Christ our King,
On and on, through endless ages,
Peace and rapturous joy shall bring.

You've found, my friend, a "treasure" rare;
O, guard it with the greatest care!
'T will keep you, in the darkest hour,
From sin, and Satan's cruel power.
Then count all things for this but loss,
And gladly bear each humbling cross.
To sin and self keep "crucified,"
And Christ will keep you "sanctified."

Within you may the blessed Word,
With all its life and power,
Imparting peace and joy and love,
"Dwell richly" every hour.

You swiftly are passing from earth away,
To a silent and distant shore,
Where myriads of mortals as youthful as you
Have gone to return no more.
On this voyage so fateful, which all must take,
May the Master your pilot be!
For he will guide your soul to the haven of rest,
In the blessed eternity.

When sun and moon and sparkling stars
Forever cease to shine,
May gems with fadeless beauty bright
And a "crown of life" be thine!

May the Spirit's wondrous power
Sanctify your life each hour!
Claim by faith this gift of love,
Sent by Jesus from above.

Jesus bids my fears depart,
With his "fullness" fills my heart.
How I long for you to prove
All the riches of his love!

Christ cleanses now my heart from sin,
And gives me peace and strength within;
And now it is my daily prayer,
That all this precious gift may share.

Nor "works" nor "growth," nor ghastly "death,"
Could cleanse my sinful heart,
But Jesus, through his word alone,
Bade all my sin depart.
His word so faithful, just, and true,
Avails for me—it can for you.

My Jesus gives a heaven within,
And cleanses now from all my sin;
Bids all my doubts and fears depart,
And reigns triumphant in my heart.
His goodness is so great to me
I covet all its wealth for thee.

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